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A SHORT

HISTORY

OF

Monaſtical Orders,

In which the

Primitive Inſtitution

OF

MONKS,

THEIR

Tempers, Habits, Rules,

AND

The Condition they are in at Preſent, are Treated of.

By *Gabriel d' Emillianne.*
[Antoine Gavin]

LONDON,
Printed by *S. Roycroft*, for *W. Bentley*, in *Ruſſel-ſtreet Covent-Garden.* 1693.

TO

The Moſt Reverend the

ARCHBISHOPS,

The Right Reverend the

BISHOPS,

And to the reſt of the

Reverend Clergy

OF THE

Church of *England*,

This Book is humbly Preſented by

Gabriel d' Emillianne.

THE

PREFACE.

I Muſt deſire my Reader to obſerve here three things concerning this Book. *Firſt*, What were the Motives which induced me to write it; *Secondly*, The Methods which I obſerved in it; and *Thirdly*, The Reaſons I have to dedicate it to the *Engliſh* Clergy.

1. Several of the Order of Gray and Black Fryars, having had the confidence in the late King *James*'s Reign, not only to flock by Troops from beyond Seas into *England*, but alſo to appear publickly in their Monkiſh Habits, and a

great many others of different Colours preparing to follow. The People here was not in a little amazement to ſee theſe new Faces, while the Papiſts were very buſie in combing the Fox's Tail to make it appear finer, and magnified every where the pretended Holineſs, both of theſe Monks and of their Habits. The good Proteſtants did only laugh at them, but the wiſer ſort inquired who they were, and in what Book one might have a ſufficient notice of them. There were indeed ſome *Latin* Books which treated of Monks, and alſo ſome *French* and *Italian*; but beſides that, all theſe were written in Foreign Tongues, unknown to the moſt part of the vulgar ſort of People; they were almoſt all of them written in a Popiſh way, and by Monks, who had not forgot to be kind to themſelves. There wanted then an *Engliſh* Book to give a ſufficient and true information about this matter. A learned Doctor in Divinity undertook, at that time, to do it, whoſe Pen would have, without doubt, far out-done mine, had he perfected the Work which he had begun. But theſe mimical Faces of Monks, having diſappeared in the late happy Revolution,

volution, and the Doctor's applications being required another way, he thought fit to leave off, and I was desired to try what I could do on this Subject, both with shortness and impartiality.

II. These *Two* Parts I have endeavoured to make good, having briefly related the times of the Institution of each Religious Order, their Founders, their Tempers, their Habits, and given a short Abstract of their Rules. I have made use both of Protestant and Popish Authors, amongst whom I have endeavoured to retrieve the Truth. After each Rule, I have treated of those Monks who do profess the same, according to the times of their respective Foundations, excepting only some few, who are under the pretended Rules of St. *Austin*, and have taken the Name of *Regular Clerks*, whom (because they are so newly hatched) I have placed after the Mendicant Fryars. After these you shall find a little Treatise of Nuns, and another of Military Regular Orders. All these Treatises might have been more enlarged, each of them affording very plentiful matter; but I have chosen to be short, and to re-

late only what might give a ſufficient notice of them. I am further now to inform my Reader of ſome Reaſons I had to dedicate this ſmall Performance to the Venerable Clergy of the Church of *England*.

III. *Firſt*, As I cannot ſufficiently praiſe God for his great Mercy in calling me to be a Member of this Holy Church, ſo I I thought I could not honour enough thoſe who are the Pillars, and the chief Ornaments of it. *Secondly*, Having many particular Obligations to ſeveral of the Clergy, I hoped they might perceive in this Dedication of my Book to them, though in General, the earneſt deſire which I have to be thankful. But what inclined me yet very powerfully to do it, was, that being not altogether ignorant of the great diſturbances which the Monks in all Ages, almoſt from their firſt Eſtabliſhment in this Country, Cauſed amongſt the *Engliſh* Clergy; nay, of the violent Uſurpations, Slanders, Tyrannies, Perſecutions, and Oppreſſions wherewith they ſo deviliſhly attempted the total Deſtruction both of Churches and Church-men, I thought it would well

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ſuit with the Honour of the Reformation, if I ſhould bring in theſe Monks as vanquiſhed Slaves, and lay them at the Feet of the Proteſtant Clergy, who, at laſt, by God's Grace and Mercy have ſo glorioufly triumphed over them. The Church Hiſtory is full of the bold and malitious attempts of the Monks againſt the *Engliſh* Secular Clergy; and it will not be, methinks, amiſs to relate here ſome few inſtances among ſo many, to verifie what I have ſaid before.

One of the firſt who declared againſt the Clerical State, was *Dunſtan*. The Monks, who always reverenced him as their great Support, Patron and Favourer, ceaſed not to extol him to the Skies, and went ſo far, as to aſſert, that he had been ſanctified in his Mothers Womb; and they made ſo much noiſe with Lyes, and pretended Miracles, that he was eaſily made a Saint in the Church of *Rome*. However, ſeveral good Authors ſpeak otherwiſe of him, that he had been a very debauched Youth, exceſſively inclined to Women, and a great lover of Magical Arts, wherewith he bewitched to that degree, *Alfgina*, Princeſs of the Royal Blood, that

Martyrol. Eccl. Cant.

Osbernus. Park. Ant. Brit. in vita Dunſt.

ſhe could not live ſeparate from him. *Osbernus.* Therefore that ſhe might enjoy continually his Company, ſhe cauſed a Houſe to be built near the Church of St. *Mary* at *Glaſcow*, where the Hypocrite *Dunſtan*, to deceive the World, had built a little Cell for himſelf. When ſhe died, ſhe left to him the whole diſpoſal of her Eſtate to be given to Pious Uſes, thinking thereby to attone for her great ſins before God. *In Legend. Dunſt.* *Dunſtan* builded with the Mony five Monaſteries, and richly endowed them, making himſelf Abbot of the beſt of them. Which which was alſo, they ſay, the firſt that was built in *England*. Nevertheleſs he did *Stephan. Birkington.* not build them out of any love for Solitude, for during the Reigns of ſeven Kings, under whom he lived, he almoſt never ſtirred from great Lords Houſes, or from the Court. He at firſt refuſed a Biſhoprick that was offered him, rather out of Pride, or ſome other End, as may be ſuppoſed, than out of Humility, becauſe ſome while *Osbernus. Joh. Capgr.* after he accepted two of them, to wit, that of *Worceſter*, and that of *London*, both which he poſſeſſed at once, without the leaſt ſcruple of Conſcience. He was made at laſt Archbiſhop of *Canterbury*,

terbury, and got ſo far into King *Edward's* favour, that nothing was done, either in the Kingdom or in the Church, without his conſent, or rather without his Order. He made uſe at firſt of the great power he had at Court, to advance to Biſhopricks ſome of his own Relations, who, to pleaſe him, were become Monks. Amongſt thoſe were *Oſwald* and *Ethelwald*, the firſt of whom was promoted to the Biſhoprick of *Worceſter*, and the other to that of *Wincheſter*. In which having ſucceeded, he undertook to promote the Affairs of the Monks, to the great prejudice of thoſe of the Clergy. Thus *Dunſtan* being a very luſtful man, hated (as ſuch uſually do) Lawful Marriage; and ſeeing that the Clergy-men, in that time, were permitted to Marry, he undertook to force them to forſake their Wives and Children, and to turn Monks. *Oſwald* and *Ethelwald* joined with him in the ſame deſign; and all of them having unanimouſly forged ſeveral falſe Accuſations and Calumnies againſt thoſe of the Clergy, who refuſed to take the Monaſtical Habit, they turned them out of their Churches, Prebendaries and

Sim. Dunel. Rog. Hoven.

Colleges. The offended Party carried immediately their Complaints to the King, who appointed Commiſſioners to examine their Cauſe in the Chapter of the Church of *Wincheſter*, of which the Monks had already poſſeſſed themſelves in the year 963. The Judges being fully convinced by the juſt Reaſons of the Clergy, were upon the point to pronounce in favour of their re-eſtabliſhment, when the Monks, thinking they had no time to loſe, made uſe of this crafty Device. They hid one of their Gang upon the Roof of the Hall where the Aſſembly was kept, who cryed out with all his ſtrength through a hole, not being ſeen, *Non bene ſentiunt qui Presbyteris favent, Thoſe who ſpeak in favour of the Prieſts are not in the Right.* Then the Monks, clapping their Hands, called out this was the voice of an Angel, and that they needed no other Judgment, but what Heaven it ſelf had pronounced. The Commiſſioners were ſo much terrified at it, that againſt all Juſtice and Reaſon the Clergy-men were caſt, and loſt the right of their Cauſe. After this *Dunſtan* and his Agents obſerved no longer any moderation towards the Secular Clergy, but uſed them

them with all ſort of violence. The King himſelf at their ſollicitation, perſecuted them utterly, and commanded them to be chaſed out of all Cathedral Churches and Colleges. In a Letter which he wrote to *Dunſtan*, to *Oſwald* and to *Ethelwald*, he expreſſeth himſelf in theſe words, *I have the Sword of* Conſtantine *in my hand, and you that of* St. *Peter; let us join them together, and drive the Lepers out of the Camp.* (*viz.* the Church-men, who lived in the ſtate of a Lawful and Honeſt Marriage) *So let us cleanſe the Sanctuary of the Lord, and henceforward receive none to the Miniſtry of the Altars, but the Children of* Levi, *who ſaid to his Father and Mother, I know you not, and to his Brethren, I know not who you are*, &c. (Underſtanding in this laſt Clauſe the Monks, who had renounced their Relations and Families, to live with more eaſe and leſs care in the Cloiſters) The three Biſhops had no ſooner received this Letter, but like Ravenous Wolves, they fell upon that Flock, which, as good Paſtors, they ſhould have protected, and unmercifully oppreſſed it. They build-

ed with their Spoils, during the Reign of that King, XLVIII. Monaſteries, and richly endowed them. The affairs of the Monks having ſuffered ſome decay under the Reign of the following King, *Dunſtan* took upon himſelf to reſtore them under King *Edward*, in the year 975. He aſſembled for this purpoſe, a National Council in the *Eaſt* of *England*. But having had no ſucceſs in it, he aſſembled another in *Wilceria* or *Calne*, where he refuſed to diſpute againſt *Beornelmus*, a *Scotch* Biſhop, and a very learned man, and one well verſed in Scripture, who offered to prove by it, the lawfulneſs of the Marriage of Prieſts. And indeed the Aſſembly begun already to be perſuaded by the ſtrength of his Reaſons, when a fatal and deplorable accident carried the Cauſe in favour of *Dunſtan*. The Houſe in which this great Aſſembly was met, ſunk, and there were buried in its ruins almoſt all the Chiefeſt both of the Clergy and Nobility of *England*. The Monks alone had the good luck to eſcape; who publiſhed immediately that Heaven had eſpouſed their Cauſe, had wrought a Mi-

Miracle for their preſervation, and avenged them of their Adverſaries. But ſeveral Authors of great ſenſe do accuſe, not without Reaſon, this *Dunſtan* and his Monks of a Plot, no leſs Treacherous and Abominable, than was that of the Gunpowder Treaſon, to have undermined this Building, and made it ready to fall upon this Aſſembly, in caſe their Affairs did not take that turn which they deſired; in which caſe it was an eaſie thing for the Monks to make their eſcape. For as Biſhop *Parker* wiſely obſerved, How is it poſſible to believe that God would have wrought Miracles to maintain the cauſe of thoſe who had refuſed to be tried by the Authority of his Holy Word? Nevertheleſs ſo ſad an accident gave the Victory to the Monks over the Secular Married Clergy, whoſe places they continued to uſurp, almoſt during ſix hundred years, until King *Henry* the VIII. exterminated them in a leſſer time, and with more facility than *Dunſtan* had for eſtabliſhing of them. I come now to give you ſome inſtances of the Pride and Saucineſs of Monks, in oppreſſing the *Engliſh* Unmarried Clergy *Lan-*

Lanfrank, a *Benedictine* Monk, and Abbot of St. *Stephen*, of *Caen* in *Normandy*, having been raised to the Dignity of Archbishop of *Canterbury*, in the year 1070, he immediately introduced his Brethren the Monks, into the Cathedral Church, who in process of time, by the great power they had at Court, were admitted to give their Votes in the Election of the Archbishops, together with the Suffragan Bishops, Chief Prelates, and Great Canons of that Diocese. But being afterwards grown Insolent by the Possession of the Relicks of *Thomas Becket*, they pretended to have alone the power of Electing the Archbishop with exclusion of the subordinate Bishops and Clergy; and not only so, but they had the brazen Face to send Commands peremptorily to the Archbishops, obliging them to do or undo what they listed. We have a famous example of both in the Life *Balduinus*, Archbishop of *Canterbury*, related by *Parker* in his *Britannick Antiquities*. First concerning his Election, 'tis said that the Suffragan Bishops, and the chiefest of the Clergy of that Province being assembled to join with the Monks

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in the Election of a Succeſſour, to *Richard*, Archbiſhop then deceaſed, the Monks refuſed to admit them. The Biſhops had recourſe to the Royal Authority; but the Monks having only laught at it, they were obliged to addreſs themſelves to the Pope, who ſeeing the juſtice of their cauſe, ſent immediately his Letters to confirm them in their right of electing together with the Monks. The Day for the Election being agreed upon on both ſides, the Prior of the Monks, out of a fantanſtical Humour, abſented himſelf from the Aſſembly, and the Biſhops with the others elected unanimouſly *Balduinus* for their Archbiſhop. This *Balduinus* was a *Ciſtercian* Monk, a pious and learned man, of a ſweet and moderate temper, and very acceptable to King *Henry* the II. Notwithſtanding this, the Monks proteſted againſt this Election, as having been made by the Biſhops and the King's Council, and prepared themſelves already to cut out much work for the King at the Court of *Rome*. This Prince very unwilling to have any thing more to do with the Popes,

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ſaw himſelf obliged to uſe ſome means or other of accommodation, to pacifie the Monks. He deſired the Clergy to be ſo kind for his ſake, and for the love of Peace, as to conſent that the Monks ſhould likewiſe Elect the Archbiſhop, provided they would promiſe to chuſe the ſame perſon, who was already choſen by the Biſhops, *viz. Balduinus*. They aſſented to it, and the Monks ſhewed themſelves ſo much the more willing to comply herewith, becauſe he who was propoſed to them, was a Monk, hoping he would be always very favourable to them. But this *Baldwin*, who was a very honeſt man, either out of gratitude towards the Biſhops, who elected him firſt, or becauſe he could not ſee without horror the injuſtice of the Monks, in oppreſſing the Secular Clergy, ſhewed himſelf quite otherwiſe affected than they did expect. He declared himſelf a Protector of the Epiſcopal Authority, and to re-eſtabliſh it more effectually, he undertook, with the help of the King, and with the Pope's permiſſion, to build a Church at *Hackington* in honour

nour of *Thomas Becket*, and to eſtabliſh there ſome Secular Clerks and Prebends, with a deſign to meet there very often with the Biſhops. He was at the ſame time willing to introduce Secular Prieſts into the Church of St. *Stephen*, uſurped formerly by the Monks. But theſe made ſo great cries and complaints of it to the Pope, as alſo of the New Church which the Archbiſhop cauſed to be built, that this Pope at laſt granted them their requeſt, ſending a reiterated Order to *Balduinus* to re-eſtabliſh the Monks in St. *Stephen*, and moreover to pull down the New Church at *Hackington*, the ſight of which the Monks could not bear. It was then demoliſhed to the ground, and the Materials of it were tranſported to *Lambeth*, which *Balduinus* had bought of the Monks, and where he gave beginning to a Palace, and to a Church for the Archbiſhops there. Nevertheleſs, he could not bring them to perfection, being hindred by the badneſs of the Times, and the continual oppoſition of the Monks.

Parker Antiq. Brit. in Vita Balduini.

Hubert,

Park. Ant. Brit. in Vita Hub. *Hubert*, Archbiſhop of *Canterbury*, undertook to make an end of both about the year 1194. For this purpoſe, he deputed ſeveral Abbots to the Monks of *Canterbury*, to intreat them at the King's deſire and his own, to permit that he might go on with the building of the Church, as a Work purely intended for the Glory of God, and of his Saints. They no ſooner heard of it, but they fell in a rage, and conceived a mortal envy againſt *Hubert*. They raiſed a thouſand Calumnies at the Court of *Rome* againſt him, and ſucceeded ſo well in their deviliſh deſigns, that an expreſs Order of the Pope came to the Archbiſhop for demoliſhing wholly the Church of *Lambeth*, whoſe building was continued at his own charges, and ſuſpending from any Clerical Office, all thoſe Clergy-men who ſhould be ſo bold as to celebrate therein the Divine Service. The Chappel was then pulled down, and the Archbiſhop having undertook to build another at *Maidſtone*, the Monks oppoſed likewiſe, and hindred him herein. However at laſt, for what

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fanſie I know not, being come a little off from their ill humour, they were pleaſed, at the King's Requeſt and of the Lords of the Kingdom, to permit the building of a Church at *Lambeth*, provided they might preſcribe theſe Conditions, *viz.* that the Revenue of that Church ſhould not exceed the ſum of an hundred pounds ſterling *per annum*, nor the number of Canons, that of twenty: That neither Orders ſhould be Conferred, nor Biſhops Conſecrated, nor Abbots bleſſed in it: That the Archbiſhop ſhould not have power to make there Holy Chriſm, or Holy Oyl, nor to officiate in it Pontifically. Theſe are part of the unworthy Conditions which Archbiſhop *Hubert* was obliged to ſubmit to, and which ſhew plainly the inſolence of Monks againſt the Seculan Clergy. I ſhall give here one inſtance more of the ſame.

Hubert, Archbiſhop of *Canturbury*, was no ſooner fallen a ſleep, but the Monks fearing leſt the King ſhould meddle with the Election, aſſembled themſeves at Midnight in their Chapter, and elect-

Park. Ann. Brit. in Vita Steph. Langtoni.

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ed without the Royal Aſſent, *Reginald* their Subprior for Archbiſhop, obliging him to take an Oath, that he would immediately depart for *Rome*, and declare to none his Election until his arrival there. But *Reginald* had no ſooner croſſed the Sea, but he divulged what his Brethren had done in his favour. The Monks having had notice of it, were very much offended at it, and for a revenge had recourſe to the King, asking his leave to proceed to another Election. This Prince, giving them good words, deſired they would elect *John Gray*, Biſhop of *Norwich*, which the Monks (enraged againſt their Subprior, whom they called a Traytor) did very willingly, and he took poſſeſſion of the Archiepiſcopal See, with the uſual Ceremonies. But as ſoon as the news of this double Election was brought to *Rome*, Pope *Innocent* took occaſion from that inconſtancy of the Monks, to make uſe of his Authority in annulling them both, and obliged the Monks of the two Factions, who were at *Rome* for the ſupport of their Parties, to Elect Cardinal *Stephen Langton*, a very

very pious and learned Engliſh man, but whom he ſuppoſed to be very much in the Intereſt of *France*, where he had his firſt Education, and as Cardinal, more yet in the Intereſts of *Rome*, againſt thoſe of his own Country, which he had left being very young. Theſe Monks, who the moſt of them had ſworn to the King with Sacred and Inviolable Oaths (as they termed them) that they would never yield to any thing prejudicial to *John Gray*, made no difficulty at all to break them, to pleaſe the Pope. In the mean while, the Biſhops uſed all their endeavours at *Rome* to obtain the reſtauration of their lawful right of Electing their Metropolitan; but the Pope rejected them ſhamefully, and confirmed again in ſpight of the King, and of their Remonſtrances the Monks in their Uſurpation.

I might relate ſeveral other Inſtances of the Fraudulent and Violent Uſurpati- *Vide Math. Weſtminſt. ann.* 963, 964, 967, 968, 969, 1071, 1077, 1089. *Fuller* Church Hiſt. *an.* 938. *Will. Malm. p.* 31, 139, 141. *Hoveden. p.* 163. *Knighton, p.* 2351, 2615.

ons of Monks and Fryars upon the Secular Clergy, and how at all times they endeavoured to oppreſs it, not only in the Church of *Canterbury*, but in all the other Churches of *England*, *Scotland* and *Ireland*; but this would make a Book, and not a Preface. Therefore I chuſe to ſtop here, intreating only my Reader to make this one Reflection more, that when, in King *Jame*'s time the Monks began to hope for their re-eſtabliſhment in theſe Kingdoms, theſe Holy Penitent Fryars, out of a Spirit of Mortification, not only did pitch upon the moſt delightful places, of Great *Lincolns Inn* Fields, of the *Savoy*, of St. *Jame*'s Park, *&c.* where they builded Monaſteries; but alſo were ſeen at the *Temple*, at the *Black* and *White Fryars*, nay at *Weſtminſter Abby* to make Projects, and to take Dimenſions for the rebuilding of their Convents, not deſpairing to ſee themſelves in a ſhort time in a condition to turn both Prebendaries, Canons, and Miniſters out of theſe Churches; ſo impatient they were already to come to a Conteſt with the Clergy. This may be

be ſufficient to ſhew that I had ſome Reaſon to dedicate this ſhort Hiſtory of Monks, (who ought to be conſidered as an Anticlergy) to the Clergy it ſelf, and to that Clergy, which, by God's great Bleſſing, is become a juſt Terror, and a Scourge to them.

RELIGIOUS ORDERS

Which are Treated of

IN THIS

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A SHORT HISTORY OF Monaſtical Orders,

IN

Which the Primitive Inſtitution of Monks, their Tempers, Habits, Rules and the Condition they are in at preſent, are treated of.

CHAP. I.

Of the Original of the Monks.

THOSE who have applied themſelves to find out the Original of the Monks, do generally agree, that it only proceeded from the Perſecution wherewith the Church from time to time hath been afflicted; the Chriſtians at ſuch times

Niceph. lib. 8. cap. 39. retiring into Solitudes, Foreſts and Mountains, where they accuſtomed themſelves to live.

Soz. Hiſt. of the Church, *An.* 300. *Paul* of *Thebes* in *Egypt*, at the time of the Perſecution which *Decius* cauſed, fearing to be declared Chriſtian by his Brother in Law, and to be delivered into the hands of the Pagans, who would have put him to death, fled away into a Deſert, about the year of our Lord, 260. and hid himſelf in a Cave at the foot of a Rock. His Neceſſity and the Beauty of the Place keeping him there; he at laſt ſo much delighted in it, that he never left it during his life. He lived there without any converſation with men, and only upon the fruit of Palms. He died there, being an hundred and thirteen years old, having paſt eighty eight of them in this Deſert, entirely unknown to the laſt day of his Life, when St. *Antony* wandring from one Deſert to another, found him by chance, aſſiſted at his Death, and buried him. This *Antony* was an *Egyptian*, and great Lover of Solitude. Having got ſeveral together, who followed his Example, he brought them to live in common in little Cells or Cabins near one another, and became their Abbot. So that, as *Paul*, the *Theban*, is acknowledged to have been the firſt Hermite, ſo is *Anthony* to have been the firſt, who took upon him the quality of an Abbot, or Father of a Monaſtery. He died in the 105th year of his Age, in the year of our Lord 361. after having paſt the better part of his Life in Solitude.

Never-

Nevertheless it was not the Example of these two great Men, which only conduced to the so much filling of several of the *Eastern* Provinces with Monks or Solitaries: But also the Pagan Philosophers helped much to the advancement of this new kind of Life, and perhaps gave the first Model of it.

Constantine the Great having restored to the Church that Peace which his Predecessors had taken from it, the Christians found themselves by that means in more liberty to converse with the Gentiles. Now there being at that time certain Sects of Pagan Philosophers, who made a great noise in the World; some of them having even sequestred themselves from all humane Commerce, nay quitted their Wives, Children and Possessions; in a word, affecting to despise all things to give the better Proofs of the excellency of their own Philosophy; Some Christians, who saw that this sort of men captivated the people, and passed in their Opinions for Admirable and Divine Persons, so being an Obstacle to the Conversion of the Gentiles, undertook to shew them, that the Philosophy of the Gospel was by no means inferiour to theirs. They fancied they had found the Precepts of it in St. *Mark*, chap. x. vers. 29. where 'tis said, *There is no man that hath left House, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands for my sake and the Gospels, but he shall receive an hundred-fold, and eternal Life.* Interpreting therefore this very rigo- *Anno Dom.* 300.

rouſly according to the Letter, and not in the ſenſe in which it ought to be underſtood, they left all theſe things, and returned into thoſe diſmal Solitudes which before had been their abode in time of Perſecution: Where they covered themſelves with great Frocks to diſtinguiſh them from other Chriſtians, in like manner as the Pagan Philoſophers were different from other Men by their great Robes with Fringes. This was that which made people to call them Philoſophers; and that ſort of Life which they profeſſed, Philoſophy. Thus it is that *Sozomen*, a very ancient Author, and great Admirer of that Monkiſh ſort of Life, ſpeaks of them. *Here* (ſaith he) *is what I could learn of the wonderful life of theſe holy Solitaries, who are the Philoſophers of our Religion.* The ſame Author relates a great many Miracles wrought by the Monks; whether it were that God was willing by that means to give a kind of approbation of the ſimplicity of their hearts; or that the Church, being then, as it were, in its infancy, he continued to confirm the Truth of the Goſpel by Miracles wrought by thoſe perſons, who made the greateſt ſhew of Religion: Or laſtly, Whether they were in thoſe times men as ſubject to illuſions as there hath been ſince: However great numbers of Vices and Errors which crept in amongſt the Solitaries, plainly ſhewed that this condition of Life was not in itſelf holy, and that even one day, it might prove the fatal Gate by which infinite Novelties might be brought

brought into the Church. For ſome of them thought that Prayers were not acceptable, unleſs offered up in ſolitary places, or at leaſt in Gardens apart from the Cities. Others maintained, That man could never arrive to perfection without renouncing Marriage; and that to pleaſe God, it was abſolutely neceſſary to abſtain from eating any thing that had life, and even from Bread it ſelf. Laſtly, Others were of opinion, that a Chriſtian was obliged by his condition, not only to mortifie, but even to deſtroy Nature by indiſcreet Severities. Not to ſpeak of many who zealouſly miſtook virtue; witneſs him who ſhut his eyes becauſe he would not ſee his Father and Mother, who came a great way to viſit him: And another, who being deſired to accept a Biſhoprick, cut one of his Ears off, and threatned to cut out his Tongue alſo if they continued to preſs him any farther, that by that means he might be incapable of exerciſing the Functions of it. Others practiſed a great deal of ſuch like folly, as may be ſeen in the Ancient Authors to which I refer my Reader.

Ammonio Teſte.

Vid. Caſſian. Coll. Patr.

CHAP. II.

The Etymology of the word Monk, *and how many ſorts of* Monks *there already were, about the middle of the* Fourth Age.

THE word *Monk* derives its Original from the Greek word Μόνος, *Solitary.* St. *Hierom* diſputing with a Monk, who lived in a City, from the Etymology of this Name, ſaid, *Quid facis in Urbibus, tu qui ſolus es? What doeſt thou do in Cities, who art called Solitary?* I find that there was already in the *Eaſt* four ſorts of Monks or Solitaries about the middle of the fourth Age.

The firſt was of thoſe who, following the example of *Paul*, the *Theban*, and firſt Hermit, retired into Deſerts, living without the leaſt communication, in Caves betwixt Rocks, or in the middle of Foreſts. The ſecond were thoſe who lived in Cells at ſome diſtance one from another: They met together on certain days of the week to pray, which meetings they called *Synaxis* or *Communion.* They there heard the ſhort Sayings and *Apothegms* of their Elders, and of thoſe whom they thought the moſt advanced in the perfection of a Monaſtical Life. The third were thoſe who lived in common in a Monaſtery, under the direction of one Abbot, whom they obeyed

as

as their Father; (*Abbot*, being a *Syriac* word which ſignifies Father.) Each Abbot had a particular Rule, ſuch as his Prudence or Humour ſuggeſted to him. Laſtly, The fourth ſort of Monks, were thoſe who lived in Congregation. *Pacomius* was the firſt who inſtituted one of them, that is to ſay, who made one Rule to be obſerved in ſeveral Monaſteries. His Monks were called *Tabenniſiens*, from the firſt Monaſtery which he founded at *Tabenneſe* in *Thebais*; and all the other Monaſteries acknowledged this Houſe as the Mother and Chief of the whole Order. In like manner *Euſtatius*, Biſhop of *Sebaſte*, about the ſame time inſtituted a Congregation of Monks, who ſpread themſelves in *Armenia*, *Paphlagonia* and *Pontus*. He gave them a Rule, wherein he marked out to them the whole manner of their Life, the Food they were to abſtain from, the Habits to be worn by them, and other like practices. Now ſince theſe are properly thoſe ſorts of Congregations which we call Religious Orders, and which I intend to treat of, I ſhall begin to ſet forth the Tempers and Rules of theſe two Orders, the *Tabenniſiens* and the *Euſtatiens*, which are the two firſt which I could meet with in ancient Authors.

CHAP. III.

Of the Orders of the Tabennisiens, *and of the* Eustatiens.

Soz. Hist. of the Church. *Tom.* 3. *l.* 3. *c.* 14.

SINCE what I have to say of these two Orders, is borrowed from *Sozomen*, I shall make no difficulty to cite my Author, nay, even to set down word for word what he hath said concerning them. His account of the first is as follows, "*Pacomius* the Chief, and Institutor of the Monks, called *Tabennisiens*, "flourished in the same place (in *Egypt*) "and at the same time, (*Anno* 350.) His "Monks are cloathed with Skins, as was *Elias*, "to resist, like him, the concupiscence tending "to Pleasure. 'Tis said the differences which are "remarkable in their Habits have something "mysterious in them, and relation to some se-"cret of their Holy Philosophy. They wear "Casoks without Sleeves, to shew their hands "are never to be ready to do evil; and Hoods, "to signifie they ought to live in the same "simplicity or innocncy as Children, who "have on their Heads Caps of the same Fa-"shion. The Girdle and a sort of Sash which "they wear, admonished them that they "should be always ready to serve God. 'Tis "said *Pacomius*, at first, lived by himself in "a Grotto, but that an Angel commanded "him

"him to aſſemble ſome young Monks toge-
"ther, and to teach them that Rule which he
"would give him. 'Tis added moreover,
"That the Angel gave him a Table, which is
"to this day in the hands of thoſe Solitaries,
"in which it was ordered him to ſuffer every
"one to eat, to drink, to faſt, to work ac-
"cording to their abilities; to oblige thoſe who
"eat, to harder labour than thoſe who faſt;
"to build many Cells, to lodge their Monks
"in each, to make them to eat in a common
"Refectory in ſilence, with a Vail on their
"Heads: That they ought to wear little
"Woollen Caps, adorned with red Nails; to ſleep
"in their Cloaths upon Chairs inſtead of Beds:
"To receive the Sacrament every firſt and laſt
"days of the Week, having firſt ungirded
"themſelves, and left off their Garments
"made of Skins; to pray twelve times in the
"Day, and as many in the Evening, doing
"the ſame in the Night; to ſing a Pſalm be-
"fore Grace at Meals; to divide the Congre-
"gation in four and twenty Companies, and to
"denominate each of them from the four and
"twenty Letters of the Alphabet, ordering
"that the letter Α ſhould be given to the moſt
"ſimple amongſt them, and the Letters Ζ and
"Ξ, to thoſe who were moſt perfect. Theſe
"are the Rules which *Pacomius* gave to his Diſ-
"ciples, who multiplied in ſuch numbers, that
"there were thirteen hundred of them in the
"place called *Tabenneſe*, the others being diſ-
"perſed into *Egypt* and *Thebais*.

As

As for the *Eustatiens*, *Sozomen* gives this account of them at the end of the same Chapter. "Tis said that *Eustatius*, Bishop of *Sebaste* "in *Armenia*, hath instituted an Order of "Monks, and given them Rules. Some will "have him to be the Author of the *Ascetica*, "attributed commonly to *Basil* of *Cappadocia*. "They say that too great Austerity carried "him into very extravagant Observances, "nay quite contrary to the Rules of the "Church. Some nevertheless endeavour to "clear him of these Imputations, and cast the "blame upon some of his Disciples, who con-"demn Marriage, despise married Priests; "who fast on *Sundays*, and cannot abide those "that eat Flesh; who instead of cloathing "themselves as the others do, have invented a "new and extraordinary Habit, and brought "in a world of other Novelties. They say "that a great many Women, deceived by "their Discourses, and infected with their Er-"rors, have separated themselves from their "Husbands, and not being able afterwards to "keep themselves Chaste, have committed "Adulteries. 'Tis farther said, that some of "them have cut their Hair, and put them-"selves in Mens Apparel. The Bishops about "*Gangres*, the metropolitan City of *Paphlago-*"*nia*, being assembled together, have excom-"municated those who were the followers of "such Maxims, unless they did recant. Since "that time, they say, *Eustatius* changed his Ha-"bit, and did not appear cloathed otherwise

"than

" than the other Prieſts, being willing to ſhew " that what he did was not out of Pride, but out " of a deſire to attain greater perfection. Thus far *Sozomen* of the Order of the *Euſtatiens*.

CHAP. IV.

Of the Progreſs and Propagation of theſe two Orders, the Tabenniſiens *and the* Euſtatiens.

THE Devil was too much concerned in the eſtabliſhment of Monaſtical Orders, not to make it his buſineſs in that very beginning to promote them. He made uſe of ſome Inſtruments of Wickedneſs to divulge, that an Angel brought this Rule from Heaven to *Pacomius*, in like manner as the Law of God was given to *Moſes* upon two Tables of Stone. But there is a great deal of difference betwixt theſe two Laws or Rules. The Law given to the *Iſraelites* containeth nothing but what is well-becoming the Holineſs of God, who is the Author of it; whereas *Pacomius* his Rules are in many particulars very defective, not to ſay ridiculous. For what virtue had thoſe Garments made of Skins towards the repreſſing of Concupiſcence? Were they not rather very fit for the increaſing of it? What was

was the meaning of those Caps with red Nails? likewise of those Veils which they were to have on their Heads at Meals? In placing three in each Cell; did not this give them an occasion to break their silence? And that which seems to me yet more unreasonable, the distinction they made between raw and imperfect Monks, and the more perfect and great Wits; was it not enough to discourage them which were marked but with an *Iota*, and to puff up the others with a great deal of Pride, who were esteemed worthy of the Letters ʒ and ꝼ? How then can any one imagine that God could be the Author of such Whimsies, which even Humane Prudence hath corrected in following Ages? For indeed we do not find any such practices observed in the Cloisters now a-days. But it must be acknowledged, that to give better credit to men's Inventions, there is no way more effectual, than boldly to give out, that they come from Heaven. Nevertheless this Order had so good success, that *Pacomius* saw himself in a very short time Father of above nine thousand Monks, who lived under his Rule, as well in Deserts as Monasteries. We do not find at this time any Monastery which follows that ancient Rule. St. *Hierom* translated it into Latin, and it is to be seen at the end of *Cassian*'s Works. *Palladius* also makes an abridgment of it in the *Lauzaick* History. *Pacomius* lived at the beginning of the first Century, and died in the year 405. I come

come now to ſpeak of the Order of the *Euſtatiens*, which multiplied alſo conſiderably, but withall apparently ſhews, that the Monaſtical Life went not very far without becoming a ſource of Errors in the Church, being already of it ſelf a kind of Schiſm, though under a pretence of greater Perfection. Amongſt the Errors wherewith the *Euſtatiens* were charged, were theſe, That they condemned Marriage, deſpiſed married Prieſts, had their meetings in private Houſes, and had invented a new and unaccuſtomed ſort of Garment. This was the reaſon why the Biſhops, about *Gangres*, aſſembled in a Provincial Council, thundred with Anathema's againſt all the Monks of their Juriſdictions, who adhered to ſuch practices. This ſhews plainly, that Marriage was ſo far from being prohibited to Prieſts in thoſe times, that they were counted Hereticks who thought themſelves obliged to Celibacy, or would be diſtinguiſhed by any Habit, different from that of the Laicks or ſecular Clergy. *Euſtatius* humbled himſelf, or at leaſt feigned ſo to do, left all his Practices, and the Monaſtick Habit. I leave now the Roman Catholicks to judge, if their Monks be not guilty of ſuch, and greater Innovations, and whether the Church of *England* had not great cauſe to cut them off from its Body, having ſo good an Example of an Age, which excepting ſome few Errors into which they were fallen, did not in purity come behind that of the Apoſtles.

CHAP.

CHAP. V.

Of the Order of St. Baſil.

Vadianus lib. de tribus terræ partibus.

Hoſpinian. de Orig. Monachat. lib. 3. c. 95.

BASIL, Prieſt of *Cæſarea* in *Cappadocia*, being perſecuted by *Euſebius*, his Biſhop, withdrew himſelf to a ſolitary place in *Pontus*, where he applied his mind wholly to Pious Studies. Great numbers of Solitaries having met with him there, he undertook to inſtruct them, and converted his Deſert into a Learned School of Divinity and Philoſophy; being alſo very careful to bring them up in the practice of Chriſtian Virtues. Therefore he gave them Rules, not much unlike to them which are preſcribed in Colleges and well governed Accademies. Notwithſtanding, that Rule which is commonly attributed to him, is ſo different from St. *Baſil's* ſtile, and ſo variouſly related, that there is ground enough to doubt whether he indeed wrote it. In ſome Copies it hath but 35 Chapters, in others 95; and again in ſome others even a 100. *Gregory Nazianzen*, who was contemporary with him, his Fellow-ſcholar, and great Friend, mentions not a word of it in the Elogy which he wrote of his Life and Death; though he takes notice withall of ſeveral little Works of St. *Baſil* of leſſer moment than this Rule is. However, ſolitary Life is quite otherwiſe repreſented

presented there, than that Monkish one, accompanied with Vows, and a world of Superstitions amongst the Romanists now a-days. This Rule is writ by way of Dialogue, in which *Basil* answereth the demands of his Disciples, and is so large, that it makes alone a great Volume. Therefore to give a less tedious draught of it to my Reader, I thought fit to separate what is in it purely Monastick, from the common Duties of Honesty or Christianity, which belong to all men; to the end that one may see what the Monastical Institutions have added to the Gospel. I shall then, for an example, leave the First, the Second and the Third Chapters which enjoyned them to love God with all their Hearts, Soul and Strength, and their Neighbour as themselves: The fifteenth, which commands that they should serve God with upright hearts, and all fervency of affection; the 75th which bids them to hate Sin, and make Gods Law their delight; and all the rest of that kind, which containing the most eminent Duties of Christian Life, ought not to be look'd upon as Rules given by *Basil* to Monks only, but as the Law of God and Jesus Christ his only Son, given to all of whatsoever condition they be. I shall likewise omit certain common Duties of Society, which do generally belong to all well-ruled Houses and Families, as the 16th Chapter, commanding, that he who is the head of them ought to consider himself as Gods Minister; the

59th

59th bidding the Steward to be trusty and honest; for why should these and other such be called *Basil*'s Rules, which are common dictates of Reason, or obligations binding, even those, who, by a very improper distinction, are called Seculars and men of the World? Thus have I ordered the matter, and reduced that great Rule, which goes commonly under the name of St. *Basil*, to 25 Chapters, that seem to relate more to a Monastick Life.

The Monastick Rule of St. Basil, *contained in 25 Chapters.*

THE First commandeth the Monks to live together for the sake of Mutual Help, Comfort, Instruction, Exercise of Virtue, Efficacy of Prayer and Security from Danger.

The 2d. That none, without trial, be admitted into their Fraternity.

The 3d. That they should dispose of their Wealth to the Poor and Needy.

The 4th. That Children, with the consent of their Parents, in presence of Witnesses may be admitted.

The 5th. That stinted Measures be set down for their Eating and Drinking.

The 6th. That their Apparel be plain and decent, and that they wear a Girdle.

The

The 7th. That next to God they be obedient to their Superior.

The 8th. Declares the good qualities which their Superiors ought to have.

The 9th. That the Superior of the Monaſtry, firſt reprove the Offenders with meekneſs and gentleneſs; but if they prove obſtinate, and will not be reclaimed, then he is to account them as Heathens and Publicans.

The 10th. That he ſuffer not the leaſt Offence to paſs unreproved.

The 11th. That they confeſs their Faults to thoſe who are the Diſpenſers of Holy Myſteries.

The 12th. That they ſhould poſſeſs all things in common.

The 13th. That men of Eſtates render to their Kindred what is their due, and the remainder to the Poor.

The 14th. That none that are entred, return to their Parents Houſes, unleſs to give them inſtructions, and that to be done by the permiſſion of their Superiors.

The 15th. That whoſoever Defames, or patiently hears his Brother Defamed, be Excommunicated.

The 16th. That no man do his own will in the Monaſtery, or the leaſt thing without the Superior's leave.

The 17th. That they debar no man from entring into the Convent upon trial, nor give them any offence.

The 18th. That the meaſure of Eating and Faſting be ſet by the Superior.

The 19th. That he who ſcorns to receive a Garment, when preſented him, ought not to receive it when he afterwards asks for it.

The 20th. That thoſe who, by their own Fault, do not come to Dinner at the fixed time, ought not to eat till the next day at the ſame hour.

The 21ſt. That none ought to give the leaſt thing to the Poor, but by the hands of thoſe which are ordered for that Office.

The 22d. That they ſhould be careful of the Utenſils appertaining to the Monaſtery, no leſs than if they were the Holy Veſſels belonging to the Altar.

The 23d. That they muſt apply themſelves to Handy-works, that ſo they may be helpful to others.

The 24th. That in token of humility they wear Sackcloath, and ſpeak with moderation.

The 25th. That the Monks are not to diſcourſe alone with Women.

Beſides theſe twentyfive Chapters, there is another wholly Monaſtick, but which is only proper to him who is the Director of the Nuns. That when he confeſſes a Nun or Recluſe, he ought to do it with decency in the preſence of the Abbeſs.

Theſe are *Baſil*'s Monaſtical Inſtitutions. His Order flouriſhed particularly in the *Eaſt*, where almoſt all thoſe who lived in Monaſteries

ries or Cells followed his Rule. It increased to admiration afterwards; but since these Countries are fallen into the hands of Infidels, the most part of those Monasteries have been destroyed. Nevertheless it is to be seen with some splendor in *Greece*, where it hath still continued since the separation of that Church from the Romish. These Monks wear Black Cloaths, plain, and without any Ornament, consisting in a long Casock, and a great Gown with large Sleeves. They wear on their Heads a Hood which reacheth to the Shoulders. They wear no Linnen, sleep without Sheets upon the Straw, eat no Flesh, fast very often, and Till the ground with their own hands. There are also some Monasteries of the Order of St. *Basil* in *Sicily* and *Calabria*, of which that of St. *Saviour* of *Messina* is the Chief, and was founded in the year 1057. by *Robert Guiscard* of *Normandy*. It hath the pre-eminency over all the others: They use in their Office the Greek Tongue, though some in *Spain* make use of the Romish Breviary, being also somewhat different from the *Greeks* in their Habits. There are also some Monasteries of St. *Basil* in *Italy*, whereof the Principal founded by *Nilus*, near *Tivoli* or *Tusculum*, is called *Crypta Ferrata*. But at present, those, as well as the other *Italian* Monks are very much corrupted. We see likewise Monks of St. *Basil* in *Germany*, who differ also from the others in the Colour and Fashion of their Habits: They wear a long

Author of the Hist. of Religious Habits.

Caſock, a *Patience* or *Scapulary*, a Frock with large Sleeves, a Hood or *Caputium*, and over it a broad flat Cap. They are much eſteemed amongſt the *Germans*, and paſs amongſt them for very Religious Perſons. All theſe Monks, beſides the Rule of St. *Baſil*, who is very copious in his Precepts, and preſcribed almoſt nothing elſe but the Duties of Chriſtian Life; have alſo their particular Conſtitutions, which have been eſtabliſhed, refined, and changed from time to time by their Superiors or General Chapters. So that if we compare them now with the ancient Rule attributed to St. *Baſil*, we ſhall ſee a ſtrange difference, which demonſtrates the Corruptions and Novelties of the Greek and Latin Churches.

Of

Of the Order of the Acæmetes *or* Studites.

THIS Religious Congregation was established in the year 459, at *Constantinople*, under *Gennadius*'s Episcopacy. They were called *Acæmetes*, no Sleepers, or such as lived without sleep; because they were day and night imployed at Church to sing praises to God. It seems they had undertaken to follow St. *John Chrysostom* his advice, which he gives even to all Lay-men, to pray to God during the Night, having established amongst them a continual Prayer, and succeeding one another by turns in the Office of singing Psalms. They were likewise called *Studites* from one *Studius*, who founded for them, at *Constantinople*, the Monastery of St. *John* the Baptist. 'Tis unquestionable that the Abbot *Alexander* was their Founder, notwithstanding what *Nicephorus* saith, that it was *Marcellus*; who in truth was only the Restorer of this Order. The *Acæmetes* opposed stoutly *Acacius*, Patriarch of *Constantinople*, whom Pride had made to revolt against the Church. This happened in the year, 484. But in the following Age they did not prove so true to the Church. They went after Novelties, and under pretence of defending the Orthodox Faith, were engaged in the Opinions of *Nestorius*, and therefore were condemned at *Constanti-*

Moren. Dict. Hist. ex Niceph. l. 15. c. 23. vid. l. 16. c. 17.

Hosp. de Orig. Mon. l. 3. c. 8.

nople, by order of the Emperor *Juſtinian*, and at laſt expelled their Monaſtery by *Conſtantin Copronimus*. They hoped to meet with more kindneſs at *Rome*, and ſent thither two of their Monks, *Cyrus* and *Elogius*. Pope *John* the 11th aſſembled in the year 532. a Council, where they were condemned, it having been then decided, that it ſhould be ſaid that one of the Perſons of the Trinity had ſuffered in the Fleſh. The *Acœmetes* maintained the contrary, and their Opinion was a modiſh one, cunningly brought in by the *Neſtorians*, to conceal the better their Errors. They had at that time ſeveral Monaſteries in the *Eaſtern* Countries, which were deſtroyed by the *Saracins*: And nothing remains now of that Ancient Order but the Name.

CHAP.

CHAP. VI.

Of the pretended Monaſtical Rules of St. Auguſtin.

THE New Orders of the *Roman* Church, to get themſelves Reputation and Credit, have not been wanting to make their greateſt efforts to perſwade the Ignorant People, that the moſt Famous Men, who anciently flouriſhed in the Church, have been the Inſtitutors of their Rules and Orders. After this manner the Regular Canons and the Hermits, called *Auguſtinians*, pretend that this great Doctor of the Church writ and profeſſed the ſame Rules they do; imitating in that the *Heronimitains*, who have violently forced St. *Hierom* on their ſide. The truth is, that St. *Auguſtin* having been made Biſhop of *Hippo* in *Africa*, lived in common with his Canons in a ſeparate Cloiſter near the Cathedral, according to the almoſt general and worthy coſtom of the Biſhops of thoſe times; and which continued ſome conſiderable time after. But nevertheleſs they were not Monks by this manner of living, being obliged neither to confinement, nor to Monaſtick Vows and Practices. So St. *Auguſtin* lived with his Canons, whom he brought up as in a Semi-

Hoſpin. de Orig. Mon. l. 6. c. 11.

nary, where they were inſtructed in the practice of Piety, and in the ſtudies of Philoſophy and Divinity, to render them capable to take upon them the adminiſtration of the Churches whereto they might be called, either as Paſtors or Biſhops. 'Tis then in vain that the Religious Congregations of St. *Auguſtin*, who continue ſtill in the Church of *Rome*, and who have other very different Conſtitutions, pretend that this was the Original of their Orders. Furthermore, St. *Auguſtin* wrote no Statutes or Rules; and at moſt we find but ſome Precepts which he wrote, perhaps for ſome pious Women, who lived in ſociety with his Siſter. Notwithſtanding as the three Rules, which falſly bear the name of St. *Auguſtin*, ſerve at preſent as a foundation to ſeveral Religious Orders of the *Roman* Church; I will therefore here briefly relate the ſubſtance of them.

The

The Firſt Rule under the Name of St. Auguſtin.

1 Chap. THAT the Monks ought to poſſeſs nothing in particular, nor call any thing their own. *Ex Proſp. Stellar. Fund. & Regul. Ord.*

2. That the Wealthy, who become Monks, ought to ſell what they have, and give the mony to the Poor.

3. That thoſe who ſue for the Religious Habits, ought to paſs under tryal before being admitted.

4. That the Monks ought to ſubſtract nothing from the Monaſtery, nor receive any thing whatſoever, without the permiſſion of their Superior.

5. That the Monks ought to communicate to their Superior thoſe points of Doctrin which they have heard diſcourſed of out of the Monaſtery.

6. That if any one is ſtubborn towards his Superior, after the firſt and ſecond correction in ſecret, ſhall be denounced publickly as a Rebel.

7. If it happens, that in time of perſecution, the Monks are forced to retire, they ought immediately to betake themſelves to that place where their Superior is withdrawn.

8. If

8. If, for the ſame reaſon, any Monk hath ſaved ſomething belonging to the Monaſtery, he ſhall give it up, as ſoon as poſſible, into the hands of his Superior.

9. That the whole Fraternity ſhall oblige themſelves, under their hands, to obſerve this Rule.

The Second Rule under the Name of St. Auguſtin.

Chap. 1. 'THIS there commanded to love God and our Neighbour, and in what order the Monks ought to recite the *Pſalms*, and the reſt of their Office.

2. They ought to imploy the firſt part of the Morning in Manual Works, and the reſt in Reading. In the Afternoon they return again to their Work till the Evening. They ought to poſſeſs nothing of their own, not to murmure, but be obedient in all things to their Superiour; to keep ſilence in eating: The *Saturday* is appointed to provide them with neceſſary things, and it is lawful for them to drink Wine on *Sundays*.

3. When they go abroad, they muſt always go two together; they are never to eat out of the Monaſtery: They ought to be conſci-

encious

ncious in what they sell, and faithful in what they buy.

4. They ought not to utter idle Words, but work with silence.

5. Whosoever is negligent in the practice of these Precepts, ought to be corrected and beaten, and those who are true observers of them must rejoyce, and be confident of their Salvation.

The Third Rule under the Name of St. Augustin.

IN the Prologue, the Monks are ordered to love God and their Neighbour, and in the Chapters to observe the following things.

1. They ought to possess nothing but in common.

2. The Superior ought to distribute every thing in the Monastery with proportion to every ones necessity.

3. Those who bring with them any thing into the Monastery, ought immediately to render it common to all.

4. They must not incline their hearts to temporal Fortunes and Honours.

5. Those

5. Thoſe who bring Eſtates with them into the Monaſtery, ought not therefore to be more puffed up with Pride than the others.

6. They ought to honour God in one another, as being become his holy Temples.

7. They muſt attend to Prayer at Canonical hours.

8. The only buſineſs at Church is to pray, and if any have a mind to do it out of the time of Canonical Hours, he ought not to be hindred.

9. They muſt perform their Prayers with attention, ſinging only what is appointed to be ſung.

10. They ought to apply themſelves to Faſting and Abſtinence with diſcretion.

11. If any one of them is not able to faſt, he ought not therefore to eat between Meals, unleſs he be ſick.

12. They muſt mind what is read to them while they are at their Meals.

13. None ought to be envious to ſee the Sick better treated than the others are.

14. None ought to find fault, if ſomewhat more delicate be given to thoſe who are of a weaker conſtitution.

15. Thoſe who are upon recovery, ought to make uſe of comfortable things.

16. When recovered, they ought to return to the common obſervance.

17. They ought to be grave and modeſt in their Habits.

18. Whe-

18. Whether walking or ſtanding ſtill, they ought never to be far from their Companion.

19. They ought to expreſs modeſty and ſtayedineſs in their outward behaviour.

20. They ought not to caſt a luſtful Eye upon Women, nor wiſh to be ſeen by them.

21. They ought not, being at Church, to harbour any thoughts of Women.

22. When it is known that a Fryar courts any Woman, after having been forwarned ſeveral times, he ought to be corrected; and if he will not ſubmit to correction, he muſt be turned out of the Monaſtery.

23. All Correction muſt be inflicted with Charity.

24. They ought not to receive Letters nor Preſents in ſecret.

25. There muſt be in the Monaſtery, a Veſtry or common place to lay up their Habits in; and they muſt be contented with thoſe Habits that are given to them.

26. All their Works ought to be rendred common.

27. If ſome of their Relations ſend them Cloaths, it ſhall be in the power of the Superior to give them to whom he pleaſeth.

28. That he who concealeth any thing as his own, be proceeded againſt as guilty of Robbery.

29. They ought to waſh their own Cloaths, or have them waſhed by others, with licenſe of their Superior.

30. The

30. The Bathes, and all ſorts of Medicines, ought to be allowed to the Sick, as the Superior and the Phyſician ſhall think fit; and thoſe Fryers who complain of inward ſickneſſes, muſt be believed upon their words.

31. They ought not to go to the Bathes, unleſs in company of two or three appointed by their Superior.

32. The Sick ſhall be committed to an Attendant, whoſe care muſt be, to demand from the Steward all neceſſary things for him.

33. Thoſe who are in any Office, ought to ſerve their Brethren without grudging.

34. There ought to be every day an hour ſet, to take Books out of the Library; and 'tis not permitted at any other time to take any from thence.

35. Thoſe who have the care of Cloaths and Shoos, ought to give them, without delay, to thoſe that want them.

36. The Monks ought to ſhun all Law-ſuits and Contentions.

37. Thoſe who have done any injury, or given offence to any of their Brethren, ought to ask them forgiveneſs, and ſpare for nothing to be reconciled.

38. If one have given ill language to another, he ought immediately to remedy it with ſofter words.

39. If the Superior hath made uſe of too hard expreſſions in giving Correction, he is not obliged to beg excuſe, for fear of diminiſhing his Authority.

40. That

40. That they ought to obey him who is Head over them, but eſpecially the Elder or Prieſt, who hath the care of the whole Monaſtery.

41. The Superiour ought in his Corrections, when his Authority is not ſufficient, to have recourſe to that of the Elder or Prieſt.

42. That the Superior ought not to pride himſelf of his Dignity, but ought to have all the Qualities of a good Father towards his Inferiors.

43. That the Monks ought to obſerve theſe Rules out of love, and not out of ſlaviſh fear.

44. That this Rule ought to be read once a Week in preſence of the Monks.

A Reflection upon theſe Three Rules attributed to St. Auguſtin.

THEY were all of them written in Latin, but the ſtile of the two firſt is ſo different from that of the third, that it is an eaſie thing to judge, that they never came from the hand of the ſame Author. *Eraſmus* and *Hoſpinian* find theſe two firſt ſo ſilly, and unworthy of St. *Auguſtin*, that they fear not to ſay, that to attribute them to him, is to do him

Polydorus l. 7. c. 3.

Hoſp. de Orig. Mon. l. 6. ad calcem 3. Reg.

him an injury. For the third they don't deny indeed, but St. *Auguſtin* might be the Author of it; but they ſay, that it is probable that he never wrote it for his Clergy, or for Monks, but perhaps for ſome pious Women, who lived in common, under the conduct of his Siſter; and that it is certain (as they give ſufficient proofs to believe it) that either the Regular Canons, or the *Auguſtinians*, willing to attribute them to themſelves, have changed all the Terms and Exerciſes therein contained, which were proper to Women, putting into their place expreſſions proper to Men. I refer my Reader to that learned Diſſertation which *Hoſpinian* has made of it, and I have quoted in the Margen: Where he ſhall ſee alſo the opinion of *Eraſmus* about St. *Auguſtin*, as to his having been a Monk, and of the Sermons which they pretend he wrote to the Hermit Brothers. He makes it appear as clear as the day by the menneſs of his Stile, by the falſe Concords and faults of Syntax, and by the abſurdities which are therein contained: And he proves, by invincible reaſons, that although St. *Auguſtin*, after the example of St. *Baſil*, St. *Hierom*, and other eminent men retired ſometime into ſolitude to ſtudy, he was nevertheleſs neither Monk nor Hermit: Notwithſtanding, ſpeaking of the aforeſaid Rules of St. *Auguſtin*, I ſhall not omit to treat of the Religious Orders which follow them, and bear the name of this Holy Doctor. To this end I ſhall ſpeak, firſt of the Regular Canons, and afterwards of the Hermits of St. *Auguſtin*.

Judicium Eraſmi de St. Auguſtini Monachatu & Regulis.

CHAP.

CHAP. VII.

Of the Order and Congregations of Regular Canons of St. Auguſtin, *and firſt of the Congregation of* Lateran *in* Italy.

THE Church of St. *John Lateran* hath had for ſome Ages, Regular Canons to officiate in it. Thoſe of the Congregation, which is erected under his name, falſly maintain, that they were eſtabliſhed there from the very time that it was built by *Conſtantine*; and that *Gelaſius* afterwards brought from *Africa* Diſciples of St. *Auguſtin*, who had been uſed to live in Common in the Church of *Hippo*: But the truth is, that the Regular Canons of *Lateran*, ſuch as they are at preſent, were not introduced till the year 1061, by Pope *Alexander* the Second, who having found that the Canons had left the Canonical Obſervances, ſent thither Regular Canons from St. *Frigdian* of *Luca*, who there eſtabliſhed the novelty of their Inſtitution, and this Congregation was then called St. *Frigdians*. Pope *Boniface* the Eighth, in the year 1295, ſeeing that the Regular Canons led an abominable life, drove them from St. *John* of *Lateran*, and ſent them back to *Luca*, from whence they

Father *Molinet*, Reg. Canon of S. *Genev.* at *Paris*, in his Hiſt. of Reg. Canons.

they came, and put in their places Secular Canons. They lived thus in the Secular State till the year 1446, when *Eugenius* the Fourth, a great lover of Monks, made thirty of them with a Prior, come again from St. *Frigdian*, and reestablished them in the possession of the Church of *Lateran*, ordering that the Congregation should be henceforwards called by the name of St. *John* of *Lateran*; but Pope *Sixtus* the First drove them away again from thence; and reestablished the Regular Canons, where they are continued to this very day. To quiet these poor Monks, so shamefully expelled, the Church of our Lady of the Peace in *Rome* was given to them. Notwithstanding this hard blow, they lived still in a Body, called the Congregation of St. *John* of *Lateran*, and they possess yet to this day in *Italy* a great number of Monasteries. Their Habit is a White Woollen Casock, which reacheth to their Heels; and over it they have a kind of a Surplice, which they call a Rochet, made of Linnen, having the form of a Shirt, for which they are now commonly called in *Italy* Shirted Fathers, or Fathers of the Shirt. They gravely pretend to have their origin from the Apostle St. *James*, the Greater, and from St. *Mark* the Evangelist, or at least from St. *Augustin*: But indeed the Canons of those times, which they would have for their Fathers, were very different in their practices from what these are. They frequently applied themselves to the study of the Holy Bible,

Hospin. de Orig. Mon.

were

were Helps and Suffragans to the Bishops, preached and taught in publick, and were not bound to their Profession by Monastical Vows; whereas the Regular Canons of *Lateran*, and other like Congregations of whom we are to speak hereafter, are no more than a lazy sort of Fellows, who spend idlely their lives, thinking to have performed all the Canonical and Apostolical Duties, when they have sung in their Quire, at some stated hours, a certain number of Psalms and Prayers; who make a Vow of Obedience, and will have into the bargain that their Superior shall command nothing but what they like, a Vow of Poverty; being well assured before of a good provision which is already made for them: And lastly a Vow of Chastity, till they find an opportunity to satisfie their Lustful Inclinations. Their Scandalous Lives were the reasons of their being so often chased from St. *John of Lateran*; and yet they continue still the same in those many Monasteries, which this Congregation is in possession of at this present time in *Italy*.

Of the Congregation of Regular Canons of St. Saviour *in* Italy.

Du Molinet Reg. Canon of St. *Genev.* in his Hist. of Reg. Canons.

IT begun under the Pontificate of *Gregory* XII, in the year 1408. This Pope, of his own accord, gave permission to some Hermits, of the Order of St. *Augustin*, who lived in the Monastery of St. *Saviour*, situated near *Siena*, to pass into the Order of the Regular Canons, and to wear the Rochet or Shirt upon a Grey Coat, with a Cloak of the same colour, made after the manner of that of the *Carthusians*. They retired afterwards to a place called *Eugubo*, where they founded a Monastery in an Hermitage consecrated to St. *Ambrose*. *Francis Gisterius*, Prior of St. *Saviour's* Monastery at *Bologna*, to whom that of St. *Mary*, of *Rheno*, with its whole Congregation was united, called them into his Convent, to restore in it the Regular Discipline. They obtained afterwards, from Pope *Martin* V. to establish themselves in all the other Monasteries, who would receive them, and to form them into a Congregation. But it happened, after some debates with *Gisterius* particularly about their Habits, that they agreed all together at last, both the Ancient and the New Monks, to wear the same Habit, to wit, a White Cassock, and upon a Linnen Rochet

chet a White Woollen Scapulary. This Congregation, from that time, increased very much in *Italy*, where they have now above forty three Monasteries; and amongst the others, that of St. *Peter ad vincula*, at *Rome*. They are called also *Scopetini*, from *Scopeto*, near *Siena*, which was the place of their Original. They lead now a very loose life, and with much reason may be applied to them, what *Albertus Crantzius* said of the Canons of his time, *Monstrum sine Exemplo, Regularem sine Regula, Canonicum sine Canone.* They are become extreamly wanton in their Habits, and wear fine Points of *Venice* and *Flanders* Laces at the Bottom and Sleeves of their Rochets, Surplices or Shirts.

Albertus Crantz. l. 3. c. 15. & l. 7. c. 50.

Of the Regular Congregations of St. George's *in* Alga *at* Venice, *and of St.* George's *in* Sicily.

THIS Congregation had its beginning in *Alega* or *Alga*, two miles from *Venice*, being instituted by *Angelo Corraro*, and *Gabriel Gondelmaro*, who were both made Popes afterwards, the First under the name of *Gregory* XII, and the Second under that of *Eugeny* IV. These two Gentlemen being

Du Molinet Hist. of Reg. Can.

moved by a desire of a more perfect Life, retired into the Monastery of St. *George* in *Alga*, and there they followed the Rule of having all things in common, but did not bind themselves by any Vows. *Laurence Justinian* was not slow to join himself to this Society, and was afterwards made General of it. This Order increased so much under his Government, that many Collegiate Churches desired some of its Canons to come and teach them the Observances practised in St. *Georges* in *Alga*; to which Monastery *Gregory* XII, who passed from thence to the Pontifical Chair, and had made it already the Chief of a Congregation, had given Statutes extracted from the Constitutions, which by Pope *Benet* XII, were formed for Regular Canons: Insomuch, that several Collegiate Churches, to the number of thirteen, amongst which was that of St. *Saviour* of *Lauro*, at *Rome*, joined this Congregation. It spread it self also into *Portugal*. Pope *Pius* V. in the year 1569. obliged those of this Order to conform themselves to the other Regular Canons, by making the Vows of Poverty, Chastity and Obedience. Their Habit is a long Casock under, with Buttons, and over that a blew Frock with large Sleeves, a broad Scarf on the Shoulder, and a Cap all of the same colour. There are also some Monasteries of this Order in *Sicily*, only they have undertaken to outdo the others in austerity of Life. Their Garments, though of the same colour, are yet a great deal shorter,

and

and very like to an Hermetical Habit; they go besides with a big Pilgrims Staff in their Hands, and long Beads, with Sandals on their Feet, and a Cap on their Head.

Of the Order of the Regular Canons of the Holy Sepulcher.

THIS Order of Regular Canons did anciently possess, in the Holy Land, several Churches, and after the Revolutions, which hapned there, passed from thence into *Italy*, where they fixed their abode in the Kingdoms of *Naples* and *Sicily*. There is to be seen yet, at this day, the rich Monastery of St. *Andrews*, near to the Town of *Piazza*. They follow the Rule of St. *Augustin*. 'Tis said that *Godefroy* of *Bullen*, having conquered *Jerusalem* in the year 1099, instituted the first Religious of this Order. He committed to their charge the keeping of the Holy Sepulcher, from whence they had, and have yet their Name. Their ancient Habit was a black Casock, a white Rocher over it, with a black Cloak, upon which wear, on the left side, five black Crosses. They wear also a long Beard, and a Cap after the *Eastern* fashion. There are also now some Monasteries of this

Du Molinet Hist. of Reg. Can.

Order in the Low and *Northern* Countries, as in *Polonia*, *Sileſia*, *Moravia*, *Bohemia* and *Ruſſia*, but with ſome difference in their Habits.

Of the Congregation of the Regular Canons of St. Genevieve *of* Paris.

Du Molinet Regular Canon of this very Congregation in his Hiſtory which he made of it.

THIS Congregation had its Original about the year 1615, in the Abby of St. *Vincent*, of *Senlis*, under the protection of the Cardinal *La Rochefoucault*, Biſhop of the ſame City; who being nominated by *Louis* XIII, to the Abby of St. *Genevieve* of *Paris*, called thither from St. *Vincent* of *Senlis*, Father *Charles Faure*, with eleven of his Religious, to bring thither the Reformation. They eſtabliſhed it there with ſo great ſucceſs, that it paſſed thence into ſeveral other Monaſteries; and this Congregation is at this time compoſed of above a hundred Monaſteries, under one Superior General, who is Abbot of St. *Genevieve*. There is a good number of fat Priories and Livings, which depend on it, and which ſerve as a back Door to thoſe of theſe Monks, who are weary of their Confinement, being drawn from thence to officiate in them, and where they are no longer obliged to the Monaſtical Duties. 'Tis alſo chiefly for one of

of theſe good Morſels, or to be advanced in the preferments of their Order, that the Regular Canons of the Abby of St. *Genevieve*, of *Paris*, who are continually expoſed to the Eyes of their General, play the Hypocrites ſo well. At *Paris* they call them the *Fathers Dormans*, or Sleeping Fathers, becauſe they continually keep their Eyes ſhut as if they were aſleep. Several ſuffer themſelves to fall as they go to the Quire, not minding where they ſet their Feet; and this too great affectation without doubt diminiſheth much of that eſteem which one might have for their modeſty. Their Habit is a white Caſock, a Surplice, a long Fur with a ſquare Cap; and in *Winter* time, to keep themſelves warmer, they wear over their Rochet a great black Cowl with a Hood, inſtead of the Fur and the ſquare Bonnet.

Of

Of the Congregation of the Regular Canons of St. Victor *at* Paris.

Du Molinet in his Hiſt. of Reg. Can.

THE Abby of St. *Victor* had its riſe from a little Chappel built without the Walls of *Paris*, whither *William* of *Champeaux* Archdeacon of the Church of our Lady, retired himſelf about the year 1110, with ſome of his Diſciples. *Louis le Gros*, who eſteemed much his Virtue and Merit, ſeeing him, reſolved to embrace the Order of the Regular Canons, cauſed them, whom he had lately founded at *Puiſeaux* near *Pluviers* in *Gatinois* to come join themſelves to *William* of *Champeaux* and his Companions under the ſame Rule and Habit. There are to be ſeen in *France* about thirty four Monaſteries, which form the body of the Congregation, of which the Abby of St. *Victor* is the Chief. All the difference that there is between the Regular Canons of St. *Genevieve*, and theſe, is, that the former carry their Furs on their Arms, and theſe on their Shoulders.

Of

Of the Congregation of St. Rufe *in* Dauphine.

THE Congregation of St. *Rufe*, was alſo formerly but a little Chappel, without the City of *Avignon*, where four Canons of the Cathedral Church of the ſame City, retired themſelves there to live in the exerciſes of a Regular Life; and this Houſe of St. *Rufe*, became afterwards the Chief of a powerful Congregation, compoſed of a great number of Monaſteries. But this Abby having been ruined, the Religious transferred themſelves to a place near *Valence*, and afterwards were placed in the Town it ſelf, where they are to this day. They wear a white Robe, and on the top of it a linnen Scarf, for a ſign of their Profeſſion. *Du Molinet* Hiſt. of Reg. Can.

The Congregation of our Saviour *in* Lorrain.

IT had for its Inſtitutor, Father *Fourrier* of *Matincourt*, and was confirmed by *Urban* VIII, in the year 1628. Theſe Canons wear a linnen *Idem ut ſupra.*

a linnen Scarf over a black Robe, and have many Monaſteries in *Lorrain.*

Of the Congregation of the Regular Canons of Windeſem *in the Low Countries.*

Du Molinet Hiſt. of Reg. Can.

THE Regular Canons of the Chapter of *Windeſem*, who having ſpread themſelves in *Flanders*, *Holland* and *Low Germany*, drew their Original from a Society of Clerks gathered together by one *Gerard Groot*, at *Deventer*, in the Dioceſe of *Utrecht*, towards the end of the 14th Age. They applied themſelves to, and got their livelihood by tranſcribing Books. This *Gerard Groot*, on his Death-bed, ordered his Diſciples to render their Society more fixt, that they ſhould put themſelves under a Religious Rule, and make ſolemn Vows. After ſeveral conſultations upon this affair, they reſolved at laſt to take the Rule of the Regular Canons, rather than that of any other Order, as being more agreeable to that Clerical-ſtate which they profeſſed. They began then to build a Monaſtery near the Town of *Zwol*, in a place called *Vindeſeut*, with the conſent of *William Duc* of *Gueldres*, and of the Biſhop of *Utrecht*, in the year 1386. They ſent, in the mean while, ſix of their

their Body into a Houſe of Regular Canons to be informed of their Rules and Practices; and in the year following they all took the Religious Habit of that Order. Their Fame being ſpread in all the Neighbouring Countries, many new Monaſteries were founded for them, and ſeveral old ones deſired to be Reformed by them, ſo that in a very ſhort time they had 83 Convents, the greateſt part whereof have been ſince aboliſhed by the true Reformation of Religion, which, by Gods bleſſing, hapned in *Holland* and in *Germany*. They founded alſo in the Low Countries about fourteen Monaſteries of Nuns, and were the Directors of them. This Congregation hath yet ſeveral famous Houſes. They wear a black Camail over their Rochet, and in the *Summer* at Church the Surplice and the Fur on their Shoulders, as thoſe of St. *Victor* at *Paris*.

Of the Congregation of Regular Canons of of St. Croix *of* Conimbria *in* Portugal.

THE Monaſtery of the Holy Croſs near *Conimbria* in *Portugal*, Chief of this Congregation, was founded in a place where the Royal Bathes were, by one *Tellon*, Archdeacon *Du Molinet* Hiſt. of Reg Can.

con and Canon in the Cathedral Church of the same Town. He sent two of his Disciples to *France*, there to be instructed in the Rules and Practices of the Regular Canons; and he afterwards, by their means, established the same observance in his Monastery of the Holy Cross, and in all the others who joined with this to the number of nineteen. These Regular Canons were founded in the year 1527, and reduced to a strict Observance of the Cloister and Silence. They wear a Surplice without Sleeves, which they turn up upon their hands, and a Fur upon their Shoulders.

Of other Houses of Regular Canons.

Du Molinet Hist. of Reg. Can.

THERE are yet other Congregations and Houses of Regular Canons, as that of St. *Mark* at *Mantua*, which was founded in the year 1205. It hath but two Monasteries, one at *Mantua*, and the other at *Nesco* near *Padua*. The Congregation of the Valley of Scholars, which was founded by four Doctors, and several of their Scholars in a Valley incompassed with Woods in the Diocese of *Langres*. It stretched itself very much into *France*, and the Low Countries, and in *Germany*; but in *France* it hath been incorporated

rated into that of St. *Genevieve*. We ſee yet ſeveral Abbies of Regular Canons, who have divers Priories depending upon them and wear different Habits, as thoſe of St. *Maurice* of *Angoun* in *Suitzerland*: They wear a read Camail over their Rochets. Thoſe of *Chauſterneubourg* in *Auſtria*, who wear Furr'd Caps on their Heads. Thoſe of Mont St. *Eligius* near *Arras*, who are dreſt in a Violet Colour. The Cathedral of *Pampelune* is officiated by Regular Canons, and in the ſame Diocefe there is the famous Priory of *Roncaux*, where the Emperor *Charlemain* placed a College of Regular Canons, to take charge of an Hoſpital which he founded, to receive the Pilgrims that ſhould paſs by thoſe remote places, as well thoſe of *France*, who ſhould go to St. *James*, as thoſe of *Spain* who travelled to *Rome*. They are dreſt in Black, and wear a little white Scapulary very ſtrait, which comes down to their middle; they wear alſo a kind of a Croſs, of a green Stuff, made in the form of an ℣. to ſignifie that they are of an Order belonging to Hoſpitals.

Of the Order of the Hermits of St. Augustin.

THE Fathers of this Order do boldly derive their Original from St. *Augustin*: They pretend that this Saint being at *Milan*, retired there into a Monastery, and that passing afterwards into *Africa*, he brought thither along with him 12 Fryers, whom he established not long after near his Episcopal Church of *Hippo*, living together with them. But to speak truly, this is no better than a story, contrived by these honest Monks, who have vanity enough to attribute to themselves an antiquity to which they have no title. I need give no other warrant for what I say, than *Possidonius*, who wrote the Life of St. *Augustin*, and makes no mention of them. 'Tis also acknowledged by the Learned, that those seventy six Sermons written to the Hermits (*Ad Fratres in Eremo commemorantes*) and supposed by the *Augustinian* Fathers to be the Works of this holy Doctor, are only the productions of some Impostor. Having weighed every thing very impartially, one shall find that the Order of these *Augustinians* was in the beginning formed of several Heremitical Congregations, which were spread in several places under different names, and especially

Sic Erasm. & Hospin. consent.

Vid. Possid. Vita St. Aug.

cially of the *Williamites*, and *Zambonites*. Pope *Innocent* IV. did form the design of this Union; but Death having prevented him, this Work was reserved to *Alexander* IV. Nor was the great St. *Augustin*, though dead many Ages before, wanting to promote it with his utmost power. He appeared (say they) to this Pope in a Dream, under a dreadful Figure, having his Head as big as a Tun, and the rest of his Body as small as a Reed. This made *Alexander* IV. understand, that he ought to put in execution the project of his Predecessor. He gave them the pretended Rules of St. *Augustin*, joined them in a Body under one General, ordering them to wear the same Habit, to wit, a long Gown with broad Sleeves, a fine cloath Hood, and under these black Garments other white ones, and that they should tye about their Middle a leathern Girdle, fastned with an Ivory Bone. This Order being confirmed by the following Popes, so prodigiously increased, that a very little while after they had above 2000 Convents of Men, and 300 of Women. Being afterwards fallen from their Observances, (which is the common fate of all the Religious Orders of the Church of *Rome*) Father *Thomas* of Jesus, of the House of *Andrada*, laid the first Foundations of a Reformation in *Portugal*, about the year 1574. *Louis* of *Leon* established it in *Spain*, Father *Andreas Dies* in *Italy*, and Father *Francis Amet* carried it into *France*, and it was confirmed by *Clement* VIII. in the year 1600. The

Artheur des Habits des Ordres Religieux.

Moreri Hist. Dict.

following Popes consented, that the three Congregations of *France*, *Italy* and *Spain* should have each a Vicar General, who should depend on the General of the *Augustinians*. They are one of the four Orders which are now called *Mandians* or Beggars, from their begging Alms from Door to Door, though indeed it is a shame that they are suffered so to do, having all of them (some few Religious of St. *Francis* excepted) more than sufficient yearly incomes for their maintenance. The Reformed *Augustinians* wear Sandals, and are called Unshod, for distinction sake, from those who have not received the Reform, and go under the name of great *Augustinians*. These last passed from *Italy* into *England* in the year 1252. and at their arrival a raging Sickness broke out in *London*, and spread into the whole Kingdom, as a presage of the great evils which these Monks should cause one day in *England*. There is a great number of other Congregations that follow the Rule of St. *Austin*, of whom I shall speak in another place. Now having said that the *Augustinians* drew their Original from the *Williamites* and *Zambonites*; I shall only treat here in few words of these two ancient Orders of Hermits.

Balæus Centuria 4. c. 17.

Of

Of the Orders and Rules of Cassianus, Cæsarius *and* Isidorus.

John Cassian was born at *Athens*, and lived in the Fifth Age. He passed the first years of his Youth in the Monasteries of *Palestina*, where he had great familiarity with the Abbot *Germanus*, and they went together into *Egypt*, where they lived seven years: After he became a Disciple to St. *John Chrysostom*, by whom he was ordained a Deacon; and after the death of this holy Prelate, he went to *Rome*, from whence in the year 410. when this City was taken by *Alaricus*, he took his way to *Marseilles*, and was there ordained a Priest by Bishop *Venetius*. He afterward founded there two Monasteries, one for Men and the other for Women, professing himself amongst them a Monastick Life. He wrote there his Books of Collations or Conferences of the Fathers of the Desert, *viz.* of those Hermits whom he had seen in the Wilderness of *Palestina*, which he dedicated to several eminent men. He had already written the Institutions and manner of life of the *Egyptian* Monks, and it is very probable that he proposed them for a pattern to his own Monasteries, having left no other written Rule besides. This *Cassianus* died in the year 448. and is now look'd upon *Moreri.*

Vide Cassiani Opera in Bibl. Patr. Vol. 7.

upon very strangely by the Papists; some of them chiefly at *Marseilles* and in *Provence*, worshipping him as a Saint, and others holding him for an Heretick, who followed the errors of the *Semipelagiens*.

Cæsarius, Archbishop of *Arles*, lived in the Sixth Age, and was brought up in his Youth in the famous Monastery of the *Lerins*, which was at that time the most renowned School for Learning, where he made a considerable progress in his Studies. We have of his Works forty six Homilies, some Letters, an exhortation to Charity, a Treatise of the Ten Virgins, some Rules for Nuns, which he wrote in favour of *Cæsaria*, his own Sister (who lived in a Monastery founded by him) and are to be found in the VIII Tome of *Bibliotheca Patrum*. 'Tis said that *Tetradius* his Nephew, wrote by his direction another Rule for Monks, which is also to be seen there. As for the first which is attributed to *Cæsarius*, it is so like to some spiritual instructions which St. *Austin* wrote for some devout Women, who lived together with his Sister, that some few words only being changed, it seems to be the same, *Muta quædam Verba Cæsaris, & habes totam Regulam Augustini*, saith *Prosper Stellarius* of it. So that we may suppose he borrowed it from this Holy Doctor, and therefore I shall leave it out here, having given a draught of St. *Augustin's* Rule page 19. For what belongs to the Rule of *Tetradius* for Monks, which is likewise by some attributed to *Cæsarius*, it is a

Moreri Dict. Hist.

Prosp. Stell. Fund. & Reg. Ord.

piece

piece ſo full of faults and nonſenſe, that it is a ſhame to pretend that either of theſe Learned Men was the Writer of it; and I think it rather to be the Compoſition of ſome ſilly ignorant Monk, who had the good luck to bear the ſame name. There being now no Monaſteries that do profeſs this Rule, nor any that I know that ever profeſſed it before; it would be ſuperfluous to relate it here.

As for *Iſidorus*, Archbiſhop of *Sevil*, there is a Rule for Monks inſerted in his Works, collected by one *James du Bruel*, *Benedictine* Monk of the Abby of St. *Germain des Prez* at *Paris*; but finding it no where elſe, nor the leaſt mention made of it in the Catalogues which *Baronius*, *Tritemius*, nay which *Ildefonſus* his own Diſciple hath left us of *Iſidorus*'s Writings; I am apt to think it might have beeen the contrivance of ſome good Fryer, who was perhaps deſirous to make the World believe that *Iſidore* was a great Patron and Maſter of Monaſtick Life. Moreover ſeveral have been mightily miſtaken in thinking that the directions which the ancient Biſhops wrote for their own Clergy were Rules for Monks: And indeed this *Iſidore* might have written ſome ſuch thing for his Canons, which the Monks afterwards have attributed to themſelves.

Of the Order of the Williamites.

SOME do pretend that this *William*, Inſtitutor of the *Williamites*, was a Duke of *Aquitain*, Earl of *Poitiers*, and Diſciple of S. *Bernard*. Having no Children, he paſſed from a military to a Monaſtick Life, about the year 1150. under Pope *Eugeny* III. and having left his temporal Eſtate, he came to *Rome*, where he put on an Iron Cuiraſſe, and three big Iron Chains upon his naked Body. In this equipage he took a journey to *Jeruſalem*, and from thence to St. *James* in *Spain*. In his way to *Jeruſalem* agin he was taken by the *Saracens*; but being releaſed from captivity ſome time after, he landed in a little Iſland near *Tuſcany*, where he lived ſome while with great auſterity in the Woods, as the Hermites do. He went from thence to *Rome*, from *Rome* to *Centumcelles*, and from thence to *Rimini*; and being at laſt returned into his own Country, he erected there many Monaſteries, where he gathered a great number of Hermits, who were diſperſed up and down in ſolitary places, and who, bewitch'd by the apparent holineſs of ſo great a man and Traveller, join'd themſelves to him, leaving off their former Vocations. They were from his name called *Williamites*, and wore a black Garment.

ment. This *William* having left his Hermits came to *Paris*, where he laid the foundations of a Convent of Mendicant Friers.

Of the Zambonites.

THE Order of the *Williamites* being almost wholly ruined, was about an hundred years after renewed by one *John Bon*, born at *Mantua* in *Italy*. He was a young man, very rich and very dissolute, who had given himself to all sorts of Pleasure and bad Companies. Being fallen dangerously ill, he made a Vow, that in case he should recover, he would become a Monk. He was as good as his Word, being restored to his health again, gave his Estate to the Poor, and withdrew himself into a Grotto, not far from *Cesena*, which is a Town in *Flaminia*, where he afflicted his body with strange mortifications. 'Tis said, that for to overcome the great Temptations of the Flesh, which plagued him, he was wont to cut Canes or Reeds in small pieces, and to stick them in betwixt his Flesh and his Nails. Having thus made himself admirable by the strictness of his observance, many flocked to him to live under his direction, for whom he founded several *Moreri Hist. Dict.*

Monasteries in *Flaminia* and in *Umbria*, and they were called from his name *John Bon* Fryers, or *Zambonites*. *Lastly*, Their Founder, after having taken much pains for establishing the Hermetical Life, died at *Mantua* in a little Monastery, which the *Mantuans* his Countrymen had built there for him in the year 1222.

CHAP.

CHAP. VIII.

Of St. Benet, *Patriarch of the Monks in the* Weſt, *of his Rule, and of his Order.*

BENET was the Son of a *Roman* Senator of an *Anician* Family. He was born at *Nurſia* in *Italy*, in the year 480. and he ſtole away very young from his Parents in the times of the Troubles and Wars of the Emperor *Juſtinian*, to retire into a Wilderneſs. He made choice of a Deſert called *Sublac*, diſtant forty miles from *Rome*, and practiſed there an Hermetical Life, being only aſſiſted by a Monk, whoſe name was *Romanus*. He was afterwards invited by the Monks of a Monaſtery in the Neighbourhood, to come and take upon himſelf the care of their Society, which he did: But theſe wretched Monks, being ſoon weary of him, and having even endeavoured to poyſon him, he retired himſelf to Mount *Caſſin*, where he pulled down an old Temple of *Apollo*, and built upon its ruins a Monaſtery for Monks, deſirous to eſtabliſh in the *Weſt* the ſame manner of living which *Baſil* had begun in the *Eaſt*. Pope *Gregory*, who for what reaſon I know not, was called the *Great*, hath written the Life of St. *Benet* in his Dialogues. *Benet* founded himſelf twelve Mo-

S. Greg. lib. 1. Dialog.

Monasteries, which were endowed and enriched by the liberalities of many *Roman* Lords and Ladies, particularly that of Mont *Cassin*, which according to *Volaterran*'s Testimony had yearly a revenue of above 40000 Golden Crowns, which was a prodigious sum of mony in those times. Superstition (as *Hospinian* very wisely observes) does render men not only liberal, but prodigal in those new worships which they do invent, while they have nummed hands for the true Works of Charity which God doth command, as is the relief of those who are truly poor. This made the Superstitious and Zealots of those times, give to those new Monks, not only Houses and Farms, but Burroughs, Towns and Provinces also, whereof they became very willingly the Masters and Governors, giving so early a rare example of that Holy Poverty which they did profess. *Benet* died in the year 542, and in the 62d of his Age. He wrote a Rule for his Monks, which some do attribute to *Gregory* III. Tis divided into 73 Chapters, in which, amongst many fine instructions and practices, one sees also much Superstition mingled. I will relate here, as briefly as may be, the substance of what is contained in each Chapter.

Volat. lib. 21.

Berg. lib. 10.

The

The Rule of S. Benet.

THE Prologue contains an Exhortation of *Benet* to his Monks to bring them to the practice of Obedience, and of these his Rules, by which he said they should infallibly come to God, and promiseth if they found any thing hard, the practice thereof will make it easier. He takes here upon him the quality of a Master and good Father who speaks to his Child; *Hear my Son the Precepts of thy Master, and incline thy heart to the Admonitions of thy Father*, &c. *Ex Prosp. Stellar. Reg. S. Benedict.*

Chap. i.

He speaks here of four sorts of Monks, first of *Coenobites* who live in a Monastery under the same Rules and Abbot. 2. Of *Anachorets* or Hermits. 3. Of *Sarabaites*, who were a sort of People following only their own Wills. 4. Of certain Vagabond Monks who had no place of abode, and declares that his Rule belongs to none but the *Coenobites*, whom he exalteth above the rest.

Chap.

Chap. ii.

He describes here the good Qualities which an Abbot ought to have, who he saith in a Monastery doth represent the person of Jesus Christ.

Chap. iii.

That in important Affairs the Abbot ought to call all his Monks to Council, even the youngest, because, saith he, God often reveals to them what is best. And after having heard every ones opinion, he ought to put in execution what he shall think best.

Chap. iv.

He treats here of the Instruments of Good Works, which he reduceth to LXXII Precepts, which are the most eminent Duties of Christian Life; of which the first is to love God with all ones heart; and the second to love our Neighbour as our self, *&c.* He saith that the Monastery is the proper place to put them in execution.

Chap. v.

He commands Obedience, without delay, to their Superiors.

Chap.

Chap. vi.

He commands here ſilence; and giving a very bad interpretation to that Verſe of the 38th Pſalm, *Humiliatus ſum, & ſilui à bonis*, ſaith, that only for the love which one ſhould bear to ſilence, one ought ſometimes to abſtain from good and edifying Diſcourſes

Chap. vii.

He ſpeaks here of Humility, of which he aſſigns twelve degrees, which he ſaith did compoſe that myſterious Ladder that appeared to the Patriach *Jacob*. The firſt degree of Humility, according to him, is to fear God, and to think him always preſent. The ſecond, Not to love to do his own Will. The third, To ſubmit himſelf to his Superior in all Obedience for the love of God. The fourth, To ſuffer with patience all ſorts of injuries for the love of God. The fifth, To diſcover all his moſt ſecret faults and ſins to his Abbot. The ſixth, That one ought to be content with the meaneſt things, and the moſt abject employments. The ſeventh, To think meaneſt of himſelf. The eighth, To do nothing but what the common Rule of the Monaſtery, and the example of the Ancients give them a preſident for. The ninth, To ſpeak nothing unleſs being askt. The tenth, Not to laugh eaſily. The eleventh, Being obliged to ſpeak,

to

to do it without laughter, with gravity, in few words and a low voice. The twelfth, A Monk ought not only to be humble in heart, but alſo in behaviour, and that in all places he ought to hang down his Head and his Eyes towards the ground: He promiſeth to him who ſhall have ſurmounted all theſe degrees of Humility, to arrive at that perfect Charity which drives away fear; but he does not ſee that there are ſome falſe ſteps, which ſhews him to be no great Divine.

Chap. viii.

He appoints the hour when the Monks ought to riſe in the Night to go to Church, to wit, at the eighth hour, that is, according to our way of reckoning, two hours after Midnight.

Chap. ix.

He orders the Office, and the number of Pſalms which the Monks ought to ſing in the Night, during the *Winter*.

Chap. x.

He orders the ſame Office for the Night in *Summer*.

Chap.

Chap. xi, and xii.

He ſettleth the Divine Office for *Sunday*-night.

Chap. xiii.

He appoints the Night Office for the days of the Week.

Chap. xiv.

He preſcribes the Office for Holydays, during Night.

Chap. xv.

In what time they ought to ſing Alleluia.

Chap. xvi, xvii, and xviii.

He ordains the Office of the Church for the day, and will have them every week ſing through the Pſalter.

Chap. xix.

That the Monks, ſinging at Church, ought to remember they are in the preſence of God, and of his Angels.

Chap.

Chap. xx.

That they ought to accompany their Prayers with a profound and inward respect: That the Common Prayers ought to be short, and that they go out of the Church all together, when the Superior gives the sign.

Chap. xxi.

If the Congregation is numerous, it must be divided by tens, with a Dean over each, to be chosen from amongst the Brethren of the best life.

Chap. xxii.

After what manner the Monks ought to sleep, to wit, all in one place, or divided into several rooms by tens or twenties, with their Deans. A Lamp must burn in the place where they sleep all night. They ought to sleep cloathed, with their Girdles on: The youngest must not have their Beds near one another, but be mingled with those of the Ancients.

Chap. xxiii.

If a Monk be rebellious, disobedient, proud, or a murmurer, after secret admonitions and publick reprehensions, he ought to be excommunicated; and if for all this he does not mend, then to be corporally chastised.

Chap.

Chap. xxiv.

That for light faults they ought to be excommunicated the Table, that is to ſay, they muſt eat alone, and after the others have done.

Chap. xxv.

That for great faults they be excommunicated from the Table, from the Prayers and all Aſſemblies.

Chap. xxvi.

That he, who without the permiſſion of his Abbot, keeps company with excommunicated perſons, be himſelf excommunicated.

Chap. xxvii.

What care the Abbot ought to have of thoſe who are excommunicated.

Chap. xxviii.

After any one has been mildly and ſharply corrected, and does not amend, that then the whole Congregation pray for him, after which if he perſiſt obſtinate, that they expel him the Monaſtery.

Chap. xxix.

If he that hath been expelled, returns and promises to amend, that they shall receive him thrice, after which he shall be admitted no more.

Chap. xxx.

That Children, and those who understand not what Excommunication means, be punished by fasting, or be whipt.

Chap. xxxi.

He sets down the good Qualities which the Steward of the Monastery (called by him the House of God) ought to have.

Chap. xxxii.

The Abbot ought to commit the Habits and the Goods of the Monastery to certain Monks, who shall look well after them, and keep an Inventory of them.

Chap. xxxiii.

The Monks ought to possess nothing at all as their own in particular, but every thing in common.

Chap.

Chap. xxxiv.

All things ought to be distributed according to every ones necessities.

Chap. xxxv.

The Monks ought to serve weekly by turns in the Kitchin, and at Table. They ought, during their week, to wash the Feet of the others, and on *Saturday* to clean all the Plates, and the Linnen which served to wipe the Feet of their Brethren.

Chap. xxxvi.

Care, above all things, must be taken of the Monks that are sick. There shall be for them an Apartment by it self, with an Officer to serve them. The use of the Baths and of Fleſh is permitted to them, till they be well again.

Chap. xxxvii.

The Auſterity of the Rule ought to be moderated to Children and old Men, who ſhall have leave to breakfaſt in the morning.

Chap. xxxviii.

Reading ought to be appointed during their Meals. He who reads is to begin on the *Sunday*, and so to go on the whole Week. Special Prayer ought to be made for him at Church, that God would be pleased to take away from him the Spirit of Pride. The Monks must eat with silence, and wanting any thing, must ask for it rather by a sign, than by word of mouth.

Chap. xxxix.

He grants to his Monks two different Dishes at Dinner, with some Fruits, and one pound of Bread; leaving to the direction of the Abbot the diminishing or increasing the quantity of their Food according to the Season, their Labours and Ages, and all without any superfluity. He forbids eating meat to all but the sick.

Chap. xl.

He set down the measures of Drink, and allows a certain measure of Wine, which they call *Hemina*.

Chap. xli.

He orders the hour for Meals, both for *Summer* and *Winter*, at Dinner and Supper.

Chap.

Chap. xlii.

He will have a Spiritual Lecture to be read every day before Evening Prayers, after which they are to be very silent in the night.

Chap. xliii.

He orders punishments for those who come late to Church, or to the Table, making them to sit in a place appointed for the Lazy-ones, taking from them their portion of Wine, or depriving them of their whole allowance.

Chap. xliv.

Punishments are also ordered for excommunicated Monks, to wit, to prostrate themselves with their Faces towards the ground, without the Church-gate, every time that the Fryers go to sing their Prayers.

Chap. xlv.

Those who commit any fault in singing, ought to humble themselves immediately before all.

Chap. xlvi.

Those who commit any fault in any other place, or break any thing, ought to come presently, of their own accord, and accuse

selves of their transgression before the Abbot, and the Congregation.

Chap. xlvii.

The Abbot ought himself to take the care of giving the signal for to go to Church, and no body ought to sing or read there without his leave.

Chap. xlviii.

He orders times both for Working and for Reading. Three hours in the Morning ought to be employed in working with their Hands, and as many in the Afternoon. They must spend two hours in reading after the Morning-work is over.

Chap. xlix.

He treats of the observance of *Lent*, in which time he recommends particularly the exercise of all sorts of Virtues, and he attributes to presumption and sin all the Penances inflicted without their Superiors leave.

Chap. l.

Those Monks, who by reason of their Labouring or taking a Journey, cannot meet at Prayer-time with the others, ought to say the same at the appointed hours, where-ever they be.

Chap.

Chap. li.

Those Monks who go out upon business, and can return the same day to their Monastery, ought not to eat abroad without the leave of their Abbot; if they do, they are to be excommunicated.

Chap. lii.

The Church ought to be lookt upon as a place only design'd for Prayer, and accordingly no other use must be made of it.

Chap. liii.

All Guests or Strangers ought to be received into the Monastery, as if they were Christ himself. They ought first to go with them to Prayer, then to adore Christ in them by an humble prostration at their Feet, which the Abbot and the Monks must wash. But above all, they ought to make much of the Poor. All the Guests must be admitted at the Abbots Table, in an Apartment by it self for that purpose, and he ought to break his fast to keep them company.

Chap. liv.

The Monks ought to receive neither Letters nor Presents without the permission of their Abbot.

Chap. lv.

He setleth the Cloaths which his Monks ought to wear.

Chap. lvi.

When there are no Strangers in the Monastery, the Abbot may call some of his Monks to his Table.

Chap. lvii.

The Workmen, who live in the Monastery, ought to exercise their Arts with all humility, and the Mony that comes from their Works must be common.

Chap. lviii.

He speaks of the reception of the Novices; that they ought to be tried by denials, hard words, and other ill usages some days before they enter the Monastery. They ought to make a whole year of probation; during which time these Rules shall be read to them every

every fourth month, and then they ſhall be admitted to profeſs, by which they ought to promiſe ſtability amongſt the Monks, the converſion of their Lives and Manners, obedience to God and to his Saints; and if ever they do any thing contrary to theſe Rules, they muſt expect no leſs than eternal Damnation. They ought to put, as it were, their Seal to this Promiſe, by ſaying three times this Verſe of the 118th Pſalm, *Suſcipe me, Domine, ſecundum eloquium tuum, & vivam; & non confundas me ab expectatione mea.* After which they ſhall go and proſtrate themſelves at every Monks Feet, and ſo they are received as Monks. They muſt give their Eſtates to the Poor, or to the Monaſtery; conſidering, that from that very time they have not the diſpoſal even of their own Bodies, and ſo they muſt be cloathed with the Monaſtick Habit.

Chap. lix.

He preſcribes the manner of preſenting Children to the Monaſtery, as well of the Nobility as of the Poor. The Parents muſt make the demand in behalf of the Child, and preſent him to the Altar, by reaſon they are too young to do it themſelves. Afterwards the Parents muſt oblige themſelves by Oath, and before Witneſſes, that they will never give, nor permit to be given to them any temporal Eſtate, to the end they may take from them all occaſion of leaving the Monaſtery.

Chap.

Chap. lx.

If any Prieſt requires to be initiated a Monk, after having proved him by delaies, that he be received; that they make him ſit near the Abbot; but he ſhall be ſubject to every obſervance of the Rule, and he ought not to preſume to exerciſe any Sacerdotal Function, without the permiſſion of the Abbot. That the ſame thing be proportionably obſerved towards the Clerks.

Chap. lxi.

He orders that they permit thoſe Monks, that are Strangers, who deſire to make any ſtay in the Monaſtery, to remain there; and if they ſerve to edification, they may be entreated to fix there their continual abode.

Chap. lxii.

Thoſe Monks, who ſhall at the requeſt of the Abbot be ordained Prieſts, ought not thereupon to grow proud, but ſhall be ſubject to the Rule, to the Deans, and to thoſe who ſhall be ſet over them; otherwiſe after a due correction, in the preſence of the Biſhop, they muſt be expelled the Monaſtery.

Chap.

Chap. lxiii.

He establisheth the Order of Precedence amongst the Monks, which shall be according to the time of their Profession. The first comers shall have the first place, and the youngest, that is to say, those who come last, shall give place in all things to their Seniors.

Chap. lxiv.

The Abbot must be elected by all the Congregation, with the plurality of Voices. And he describes the good Qualities, which he, who is proposed for Election ought to have, and what he ought to consider, or do, after being elected.

Chap. lxv.

The Superior of the Monastery ought to be elected by the Abbot, who may also depose him in case of disobedience.

Chap.

Chap. lxvi.

He requires that they give the Office of Porter of the Monastery to a wise old Man, who can receive and give an answer; that he be diligent to open the Gate. And that he may take away from the Monks all pretence of going out of the Monastery, he would have, if possible, Water, a Mill, a Garden, an Oven, and all other Mechanick Arts within the Monastery.

Chap. lxvii.

The Monks who go a Journey, ought to recommend themselves to the Prayer of their Brethren, and they must be prayed for when they are returned, for any transgression they might have committed during the time of their being out of the Monastery.

Chap. lxviii.

If a Monk be commanded any thing impossible, after having represented the impossibility of it with all humility to his Superior, yet if he persists in his command, the Monk must at last obey, and rely upon the assistance of God in the performance of it.

Chap.

Chap. lxix.

That they ought not to defend or excuse one anothers faults in the Monastery.

Chap. lxx.

'Tis not permitted to any one to strike, or to excommunicate without the permission of the Abbot. Nevertheless, every one may, upon occasion, correct the Children with discretion.

Chap. lxxi.

The Monks are exhorted also to a mutual obedience one towards another, provided they do not neglect the Commands of their Superiors; and if any of their Superiors is angry with them they ought to prostrate themselves at his Feet till his anger be over.

Chap. lxxii.

That in every thing they do, they ought to be possest with a good Zeal, and to esteem nothing above the love of Christ.

Chap.

Chap. lxiii.

He endeth his Rule in saying, that all the observance of Justice is not contained in it. He exalts the Holy Scriptures, and says, That every Page of the Old, as well as of the New Testament, is a Just Rule of Humane Life. He recommends to his Monks the reading of the Fathers, particularly the Collations of *Cassian*, and the Rule of St. *Basil*; and says, That his own Rule is no more than a small beginning of perfection, which openeth the way to a far greater.

CHAP.

CHAP. IX.

Reflections upon St. Benet's *Rule.*

ALthough this Rule hath been extreamly exalted by the Popes of *Rome*, who have declared that it was dictated to St. *Benet* by the Holy Ghost himself; nevertheless, they who do rightly consider it, will easily find, that besides many superstitious and false Doctrines comprehended in this Rule, the lxix Chapter is very cruel and inhumane, the lxviii very rash and presumptuous; and that every where this *Benet*, who was of a high and imperious Spirit, endeavours to establish his tyrannical Authority over his Monks, under pretext to have them obey Christ; and establishing, as he does in the liii Chapter, a Kitchin a-part for the Abbot and Strangers, *Qui nunquam desunt Monasterio*, of whom the Monastery is never empty, as it is specified in the same Chapter, and for whose sakes he must always break his fast; it followeth from thence, that he took a particular care of his own Belly, and that of his Successors the Abbots, being resolved to observe but very seldom the Fasts. I have very often had the honour to eat with the Abbots of the Order of St. *Benet* in *France* and in *Italy*, and do well know with what superfluity

fluity and delicacy they treat themselves on the account of this part of that Rule. As for St. *Benet*, as I cannot speak so positively of him, let us hear what his own Disciples have said of him. He orders in the xxxix Chapter a pound of Bread to each Monk for his Dinner, of which a part must be reserved for Supper; and in the following Chapter, he gives them a measure of Wine, which he calls *Hemin*. But the Fathers of Mount *Cassin*, in their Declarations on this Rule say, That this portion of Bread is exorbitant, the pound of the Monastery of *Cassin* being of thirty three ounces and an half, therefore they would have given to their Monks no more than what is necessary. *Cum pondus libræ ut habuimus à Monasterio Cassinensi, sit unciarum triginta trium & semis: ut vix tantum panis unus Frater die una manducare possit, volumus consuetudinem nostram observari, ut scilicet apponatur panis quantum satis est.* As to the measure of Wine granted by St. *Benet*, the Fathers *Benedictines* of the Congregation of St. *Justine*, have also found it excessive, and will therefore have no more Wine given to the Monks than it is competent. *Quia (ut Monasterio nostro Cassinensi præcipimus) Hemina Vini multo plus quam communi necessitati unius Monachi sufficiat, ideo de Vino damus unicuique quantum sufficiat.* There are also some who will have that St. *Benet* ordered a couple of Pullets to each of his Religious for Dinner, which agrees, say they, with that expression of his in the xxxix Chapter. *Duo pulmentaria*

Declar. Cassin. in Reg. S. Ben. super cap. 39.

In lib. Const. S. Just. in cap. 11. Reg. S. Ben.

cocta

cocta Fratribus ſufficiant, where by the word *Pulmentaria* may be meant (as they ſuppoſe) Pullets. We ſee then by the Teſtimony of the Religious of that Order, that their St. *Benet* was very extravagant in his meaſures, and perhaps he did it for to hinder his Monks from murmuring at the good Chear he made himſelf. For what belongs to the Poverty which he ſo often preaches in his Rule, one may eaſily ſee what was the practice of it by the opulency of the Monaſtery of *Caſſin* in St. *Benets* time, of which I have already ſpoken in the eighth Chapter. And a while afterwards the ſame Monaſtery of *Caſſin* fell into ſo great a poverty, that it alone poſſeſſed but

IV Biſhopricks.	CDXL Villages.
II Dukedoms.	CCCVI Farms.
XX Counties.	XXIII Seaports.
XXXVI Cities.	XXXIII Iſles.
CC Caſtles.	CC Mills.
CCC Territories.	MDCLXII Churches.

Proſp. Stell. Diſquiſit. in Reg. S. Ben. fol. 404.

All which, either to the Spiritual, or Temporat Part, appertained to the Monaſtery of *Caſſin*. This was to renounce the World rightly, while ſo many thouſands of poor people died with hunger in *Italy*, as one may gather from the publick miſeries of that time. A Reflection capable to draw Tears from the Eyes of all honeſt men, if one conſider with what artifice the Devil ſeduced theſe men,

under a pretence of a false Piety. For the most wicked, and those who had committed the greatest extorsions, in giving a Present to the Monastery of *Cassin*, thought they had sufficiently satisfied for their sins. I have found in *Prosper Stellartius* his History of Monastical Rules, a Title of the Abbots of Mont *Cassin*, where may be seen nine degrees of Humility perfectly well expreſt. I have here related them word for word as it is in my Author.

Prosp. Stell. de Monast. Cassin. fol. 494.

Tituli Abbatis Monasterii Cassinensis.

Patriarchæ Sacræ Religionis[1]; *Abbas Sacri Monasterii Cassinensis*[2]: *Dux*[3] *& Princeps*[4] *omnium Abbatum & Religiosorum*[5]: *Vice-Cancellarius Regnorum utriusque Siciliæ, Hierusalem & Hungariæ*; *Comes*[6] *& Rector*[7] *Campaniæ, Terræ Laboris, Maritimæque Provinciæ*[8]: *Vice-Imperator & Princeps*[9] *Pacis.*

Titles

Titles of the Abbots of Montcaſſin.

[1] Patriarch of the Sacred Religion: [2] Abbot of the Sacred Monaſtery of *Caſſin*: [3] Duke and [4] Prince of all Abbots and Religious: [5] Vice-Chancellor of the Kingdoms of both the *Sicilies*, of *Jeruſalem* and *Hungaria*: [6] Count and [7] Governour of *Campania*, and *Ferrra di Lavoro*, and of the Maritime Province: [8] Vice-Emperour and [9] Prince of Peace.

They want but three ſteps more to arrive at the top of that Ladder of Humility which St *Benet* hath built in his Rule. All the favour which one may ſhew to St. *Benet* in this place is to excuſe his intention, and to ſay that when he permitted his Monks to poſſeſs ſo much in common, he did not foreſee the ill uſe they would make of it, and to what exceſs of delicacy and pride it would carry them.

CHAP. X.

Of the Progress of the Order of St. Benet *since the year* 543, *to* 940. *When begun the first Reformation.*

S. Greg. lib. 2. Dial.

BENET, when living, sent two of his most beloved Disciples, *Maurus* and *Placidus*, one into *France*, and the other into *Sicily*, for to found there some Monasteries. They made there in a short time a wonderful progress by the favourable disposition of several great Lords, who did help them in their design. It hapned also beyond *Benet*'s intention, and by a particular providence of God, who draws good from evil when he pleaseth, that some years after his death, many of his Monasteries became well indowed Colleges, wherein Youth were instructed, and Sciences did flourish. Because as in that time the most part of *Europe* was not yet converted to the Christian Faith, or was lately brought over to it, there was need of good learned men to convert and confirm the people in the Doctrin of the Gospel. The Christian Princes, considering the advantages of retirement for Studies, and that *Benet*'s Rule did contain, for the most part, Statutes very proper for the administration of a College, they founded many Monasteries of his Order, with the intent they should teach in

Trithem. lib. 1. cap. 6. de Monast. & Monach. Bened.

in them not only their young Monks, but all others who would come there to board. Hence it was that the manual labour which, according to St. *Benet*'s Rule, took up the best part of the day, was shortned, if not quite released in favour of the Students; and those who had not wit enough in their heads to apply themselves seriously to studies, and to compose Books, found enough in their Fingers to Transcribe, Bind and guild them. This in a very short time did furnish all the Monasteries with excellent Libraries, that were a great help to their Studies, because Printing not being used in those times, all Books being in Writing, were extream dear, and those Seculars, who had not the advantage of the Libraries of Monks, were not able to have many. This gave then fair opportunity to the Religious of becoming learned, and what encouraged them more yet, was, that on the account of their Learning, they were called to Bishopricks and other Ecclesiastical Dignities, even to the Papacy it self. In an old Table of the greatness of the Order of St. *Benet*, I find 28 Popes, 200 Cardinals, 1600 Archbishops, 4000 Bishops. The principal Monasteries where Studies and Learned Men did flourish with great reputation, were those of *Fulda*, *Milan*, *Hirsauge*, *Auxerre*, St. *Martins* of *Treves*, *Hirsfeld*, *Rheims*, St. *Gall*, St. *Denis*, *Wissembourg*, *Malmesbury* in *England*, *Corbie*, *Neubourg*, *Altendorf*, *Luxevil*, and a great many others, the relation of which might prove perhaps too tedi-

Trit. Chron. Hirſaug.

ous. In a word, if we believe *Tritemius* towards the year 840. almoſt all the Monaſteries of the Order of St. *Benet* were learned Academies and Schools, in which were taught not only Divinity and Philoſophy, but alſo Mathematicks, Muſick, Rhetorick, Poetry, the Hebrew, Arabick, Greek and Latin Tongues. Theſe were the Golden Ages of the Monks, very different from thoſe of our times. It was then that the Abbies of the Order of St. *Benet* became ſo rich by the great and noble gifts which the Princes and great Lords gave them, as an encouragement to the learned. By which means the Abbots became themſelves great and mighty Lords, and got magnificent Titles. The Abbot of *Augia* the Rich, in *Germany*, has yearly 60000 Golden Crowns, and in his Monaſtery were received none but Princes, Earls and Barons. The Abbies of *Weiſſembourg*, of *Fulda*, and of St. *Gall* in *Germany*, do poſſeſs yet innumerable riches, and their Abbots are Dukes and Princes of the Empire. One of the Abbots of St. *Gall* entred into *Strasbourg* on a publick occaſion with a Retinue of 1000 Horſe. Should I treat here in particular of all the Abbies of the Order of St. *Benet*, this could not be done without making a great Volume. They were formerly above 15000 in number, but they are now a great deal more. As the intentions of thoſe who founded Monaſteries were very various, I ſhall here relate ſome of the principal motives which gave riſe to theſe Foundations.

Bruſch. lib. de Germ. Monaſt.

CHAP.

CHAP. XI.

What were the motives to the Founding of ſo many Monaſteries.

SOME, as I have already ſaid, had a motive thereto, the making attonement for their Extorſions, Paricides and Robberies, and hoped they had done it in great meaſure, by employing part of what they had pillaged or ſtollen, in founding Monaſteries; ſuch was the infatuation of thoſe times. Others indeed carried by a truly noble Spirit and good Zeal, founded many of them to favour Virtue and Letters; witneſs *Oſwaldus* King of *England*, who founded ſeveral, *Ut inventus in iis bonis Literis & Moribus imbui ac erudiri poſſet*, to the end that Youth ſhould be inſtructed in them, both in Learning and good Manners. Not very long after, the Falſe Doctrin of Proper Merit, and of applying the Merits of one man to another, having crept into the Church, the moſt impious and wicked undertook to lay foundations, with this infamous Bargain, that while they gave themſelves up to all ſorts of Crimes and ſinful Courſes, the Monks ſhould pray and merit Heaven for them and their Poſterity. A fourth reaſon which perſwaded a great many perſons towards the end, particularly of the tenth Century,

Beda lib. 3. cap. 3. Hiſt. Eccleſ.

tury, to found Monaſteries, was a falſe Opinion they had imbibed, that the World would come to an end with that Age. This does appear by the old Charters of Donation of thoſe times, of which this is one. *In Dei Nomine perpetrandum eſt unicuique hominum, quam velociter tempora caduca prætereunt & futura appropriant. Ideo penſet unuſquiſque apud ſemetipſum ſi habeat unde aliquid de facultatibus ſuis tribuere valeat ad venerabilia loca pro remedio animæ ſuæ, ut in ſempiterna requie cum Beato Petro & Andræa Paradyſum mereatur poſſidere, quia illis datis rebus ſuis mercati ſunt Regnum Cœlorum —— in hac itaque promiſſione ego* N. N. *valde compunctus trado, &c.*

Stum. in Chron. l. 5. c. 2.

A Fifth Reaſon, was the Dreams, Viſions and apparitions of Spirits, Signs and pretended Miracles. God himſelf (ſay they) to ſhew that nothing was more acceptable to him than that life which men profeſſed in Monaſteries, permitted the Devils to torment thoſe, who after their entring into the Monaſteries, would be ſo unwiſe as to go out again. Upon which a Grave and Learned Author makes this ſhort and ingenious reflection, *Voluit enim Diabolus cultum Monaſticum obſervari, non deſeri.* That the Devil was too much concerned in Monkery not to make it his buſineſs to promote it with his utmoſt power. So then all theſe Viſions and Miracles were nothing but deceits and Diabolical illuſions.

Hoſp. l. 4. de Orig. Mon. c. 26.

Refert Cuſpinianus. *Laſtly*, Great numbers of other perſons were moved by their own ſilly Fancies and capricious

capricious thoughts, to found Monasteries, as may be seen in several Charters of the old Foundations. I will relate here one or two Examples to this purpose.

Agnes, Wife to *Leopold* Marques of *Austria*, being very importunate with her Husband for the foundation of a Monastery, the Veil which she had on her head was carried away by the wind into a neighbouring Foreſt; and *Leopold* going a hunting some years after, in that very place in the Wood where he found it, built a Monastery.

The great and powerful Monastery of the *Vines*, in the Dioceſe of *Constance*, was founded by a *Caprice*, yet more curious, in the year 800. A Counteſs called *Irmentrude*, being informed that a poor Woman was delivered of three Children at a Birth, reproached her with Adultery, saying, that it could not be otherwiſe, and that she deſerved the ſeverity of the Law. This same Lady was delivered the year following of twelve Children, all alive, in the abſence of the Count her Husband, who was gone into the Country. Fearing then left the raſh Judgment which she had paſſed upon the poor Woman, might juſtly fall upon her ſelf, she ordered, being willing to conceal the thing from her Husband, that only one of theſe little Children ſhould be kept, and the reſt drowned in the River. The Woman who was intruſted with that cruel Office, was by chance met by the Count on his return from the Country, who asked what she carried

Bruſ. lib. des Germ. Monaſt.

carried in her Apron? She anſwered, It was little Puppies which ſhe went to drown. The Earl was very importunate to ſee them, and the Woman being ſo very much preſt, diſcoverd the whole myſtery to him. He ſeeing theſe eleven little Children, all living, gave order that they ſhould be brought up in a a Country Houſe, without giving notice of it to the Lady Counteſs, who remained ſtill in the belief that her Orders had been executed. Six years after the Earl made theſe eleven young Lords, richly cloathed, to come before their Mother, who asked her ſmiling, whether ſhe knew them. The Counteſs finding her ſelf guilty in her Conſcience, and not queſtioning but theſe were the eleven Children whom ſhe had ſent to be drowned, fell at her Husbands Feet, asked pardon for her Fault, which was immediately granted her: And for an acknowledgment of ſo great and ſpecial Providence of God towards theſe Children, as well as to attone for the Crime of their Mother, he converted his Palace of *Altorf* into a Monaſtery, that was afterwards endowed and enriched by the liberalities of ſeveral other Princes.

CHAP.

CHAP. XII.

Of the Reformations and Congregations of the Order of St. Benet, *and first of that of* Cluny.

THE great riches of this Order having introduced Luxury into it, the noble ardour of Learning, which during some time caused all the glory and splendor thereof, did insensibly decay, and Good Manners, the almost inseparable companions of Studies, had no better Fate. So that towards the end of the ninth Age, this Order was fallen into an abominable remissness; and it was in the year 912, that *Oden*, Abbot of *Cluny* in *Burgondy*, in the Diocese of *Macon*, a man learned indeed, but a great Hypocrite, and a Counterfeiter of Miracles, undertook to repair, or rather to give a new Life to the ancient observances of the Order. He begun with his own Monastery of *Cluny*, where he established the Reformation, which was imitated by above two thousand Monasteries, and rendred *Cluny* so famous, that from time to time, Monks were elected thence to govern the Church of *Rome*. *Alfrede*, Queen of *England*, was very diligent to translate this Reformation of *Cluny* into her Kingdom, for by her means it was established there the same year that it begun in *Cluny*.

This

This *Vermin* extended it self, under pretence of Piety, into all the Kingdoms of *Europe*; but it was in effect the work of the Devil, who hath always mightily endeavoured to establish Monasteries; and rather than to suffer them intirely to perish, seeing how much they have already profited him in introducing new Doctrins and damnable Maxims into the Church, he would bear with a reformation. It was manifest that God had no hand in this, since a while afterwards these new Reformists fell into a relapse worse than the former, of which *Peter*, Abbot of *Cluny*, mightily complains in these terms. "Our Brethren, saith he, despise "God, and having past all shame, eat Flesh "now all the days of the week except *Fryday*, "not only in secret but in publick also, boasting "of their sin like those of *Sodom*. They run "here and there, and as Kites and Vultures flie "with great swiftness where the most smoak "of the Kitchin is, or where they smell the best "Roast and Boil'd. Those that will not do as the "rest, them they mock and treat as Hypocrites "and Profane. Beans, Cheese, Eggs, and even "Fish it self can no more please their nice Pa-"lates; they only relish the Flesh-pots of *Egypt*. "Pieces of boiled and roasted Pork, good fat "Veal, Otters and Hares, the best Geese and "Pullets; and in a word all sorts of Flesh and "Fowl do now cover the Tables of our holy "Monks. But what do I talk? Those things "are grown now too common, they are cloy'd "with them. They must have something "more

Petrus Abbas Cluniacensis lib. 6. Epist. 7.

"more delicate. They would have got for "them Kids, Harts, Boars and wild Bears. One "muſt for them beat the Buſhes with a great "number of Hunters, and by the help of Birds "of Prey, muſt one chaſe the Pheaſants and "Partridges, and Ringdoves for fear the Ser-"vants of God (who are our good Monks) "ſhould periſh with hunger. This Order is to this day very powerful, and to the Monks one may apply word for word, what *Peter* of *Cluny* ſaid of thoſe of his time, of whom I ſpoke juſt now. The Abby of *Cluny* is the Head, and the Abbot the General of the whole Order. There was a great diſpute heretofore betwixt the Abbot of Mont *Caſſin* and that of *Cluny* about the Title of Abbot of Abbots, the which this laſt pretended to have; but this was ended in the Council which *Paſcal* the XI held at *Rome* in the year 1117. For the Chancellor *John* having asked whether thoſe of Mont *Caſſin* received the Rule of St. *Benet* from thoſe of *Cluny*, or thoſe of *Cluny* from Mont *Caſſin*, it was anſwered, that not only the Bores, of *Cluny*, but alſo all the Monks of the Latin Church had received it from the Monaſtery of *Caſſin*. This was it which carried it in favour of the Abbot of *Caſſin*; and truly 'twas a pretty diſpute amongſt the Monks, which diſcovered very much the depth of their humility. For what relates to the Habit of the Monks, 'tis a great Frock with a black Hood over a white Garment.

Chronic. Caſſin. lib. 4. c. 62.

Of

Of the Congregation of Mont Cassin, *formerly called of St.* Justina.

THE Monastery of St. *Justina* at *Padoua*, in the *Venetian* Territory, being much fallen from its first Splendor, they had resolved at *Rome* to introduce in it the *Olivetan* Monks. But the Republick of *Venice* did so much with their Remonstrances in the year 1408. that Pope *Gregory* XII did approve that *Louis Garbo*, a Noble *Venetian*, then Prior of St. *Georges* in *Alga*, should pass from the Canonical to the Monastical Order. He was made Abbot of St. *Justina*, and applied himself so successfully to the Reformation, according to the Rule of St. *Benet*, that many Monasteries of *Italy* had recourse to him, and asked for some of his Disciples to come and instruct them in the same Discipline: So that in a short time the Congregation of St. *Justina* of *Padoua* was Mistress of a great number of very rich Monasteries. That of Mont *Cassin* was also united to it in the year 1504. and Pope *Julius* II ordered, for the glory of both the Names, that the whole Order should be henceforwards called the Congregation of Mont *Cassin*, *alias* of St. *Justina*. I have put it here before some other Congregations, though more ancient, because *Garbo*, its Founder, had his instructions of Reformation from the Order of *Cluny*.

Their

Their Habit is a fine large Caſock with a Scapulary, a long Gown or Frock curiouſly folded on the top, with a large Hood and Sleeves; they wear alſo a Clerical Cap. From their Habit which is all black, they are commonly called in *Italy* Black Monks. They have great need now of another Reformation, being very much diſordered. They have very few learned men amongſt them, being only poſſeſt with the imaginary greatneſs of their Order.

Of the Order of Camaldoni.

THE Second Reformer of the Order of St. *Benet* was *Romuald*, born at *Ravenna* of Noble Parents. Being twenty years old he became a Monk, in a neighbouring Monaſtery, where ſeeing the remiſſneſs of his Companions in the obſervance of their Rule, he undertook to reform them, and made his Inſtitute to be received in ſeveral Monaſteries of *Tuſcany*, *Venice* and other places of *Italy*. Being one day in converſation with an Earl called *Maldoli*, he told him of a Viſion which he had in a Dream in the Night. *I ſaw*, ſaid he, *a Ladder that reached from your Field on the Mount* Apenine, *to Heaven it ſelf, and men cloathed in White, as we are, to go up to God.* The good man believed the Dream, and willing

Ribaden. Jeſuiſt in Vita S. Romualdi.

ling to make it good, gave his Poſſeſſion to *Romuald*, who built there in the year 1009. about twenty Cells for Hermits (which place is called to this day the *Sacred Deſert*) and ſome miles lower a Monaſtery where the Monks lead an eaſier life, and furniſh the Hermits on the top with all neceſſaries. I have given to the publick a deſcription of theſe two places, and laid open the Frauds of theſe Monks in the third of my Letters, pag. 119. One ought nevertheleſs to confeſs that theſe Hermits of the *Sacred Deſert*, and the others of the ſame Habit, who have all ſet their Hermitages in places frightful to Nature, are the Religious of *Italy*, who live with more auſterity and retirement from converſing with the World. But their illuſion is yet the greater, that they believe themſelves to be in thoſe diſmal ſolitudes as in well ſecured Havens of Salvation, and, as Phariſees, are fully conceited with their own holineſs and merits, preferring in ſuch manner the fooliſh imaginations of their hearts, to all the good works which one may practiſe in the World with leſs vanity, and more edification of his Neighbour. As for thoſe Monks of *Camaldoli*, who make a body of a Congregation by themſelves, they are now in the ſame depth of Corruption as the other *Italian* Monks. *Romuald* their Founder lived 120 years, and died in the Monaſtery of *Val di Caſtro* in the Marſh of *Ancona* in the year 1027. They wear white Cloaths, to wit, a Caſock, a long Scapulary and a Hood; and

and a stately Gown with large Sleeves. But the Hermits wear only short Cloaths, *viz.* a Casock, a Scapulary and a Hood.

There is yet in *Italy* another Congregation of Hermits of St. *Romuald*, called otherwise of the Mount of the Crown. *Paul Justinian*, a Noble *Venetian*, begun their establishment in the year 1520, founding a Monastery ten miles from *Perugia* in the midst of the *Apennin*, on the Mountain of the Crown, and dedicated the Church of it to the Saviour of the World, in the year 1555. They differ but little from those of *Camaldoli*, and in the year 1523 there was a kind of union amongst them. Their Habit is a short Casock, a Scapulary, and a Cloak on their Shoulders which falls a little lower than their Knees, the whole being of a white Wooll. It was superfluous indeed to found an Order so like to that of *Camaldoli*, had not this *Paul Justinian* had the vanity so common to those Founders of Orders, to make himself the Head of a Party.

Of the Order of Valombrosa.

JOhn *Gualbert*, who is the Founder of it, having taken the Religious Habit in the Monastery of St. *Miniat*, against the Will of his Father, continued some time there in the exercises of a Monastical Life; but he did so much abhor Simony, wherewith almost all *Italy* was infected at that time, that seeing how the Abbot of St. *Miniat* made a Trade of it, he left his Monastery and went to *Florence*, where he declared, with a loud Voice, in all the publick places of the Town, that the Bishop of that place, and his Abbot were both great Simoniacks. After which, fearing the vengeance of these two Prelates, he fled secretly to *Camaldoli*; from whence, after having lived there some while with the Hermits, he retired himself into another Solitude of the *Apennin*, called *Valombrosa*, from the shadow which the high Firtrees cause there. He was received there by two Hermits, and many others having joined him, he became the head of them; he laid under the Rule of St. *Benet* in the year 1040 the foundations of an Order, which took its name from that place. He built several Monasteries in *Italy*, and reformed many others. His death happened in the year 1073, in the Monastery of *Passignan*. The Popes *Alexander* the II, and *Gregory*

Gregory the VII confirmed this Order, and himself was made a Saint. His Monasteries were only poor Cottages, and he could never bear that Monks should build stately Habitations. Being gone one day to visit the Monastery of *Muscet*, he told the Abbot severely, *Thou hast raised thee a Palace with an expense that might be sufficient to give a maintenance to a great many poor.* One might now justly make use of the same reproach to all the Abbies of this Order, because there is never a one but is very stately built; and that of *Valombrosa* it self is more like to a Royal Palace, than to an Humble House for Monks. So does this Order receive their condemnation from the Mouth of their own Founder. These Monks were formerly cloathed as those of *Camalduli*, and differed only in the Blew Colour which they wore. They changed it afterwards into a Dark Violet, and enlarged their Habits after the manner of the Monks of *Cassin*. They are now very loose Livers, and possess several Monasteries in *Italy*.

Surius tom. 4. de Vitis Sanctorum.

Of the Sylveſtrin *Order.*

THE Congregation of *Sylveſtrins* began to be eſtabliſhed in the year 1269 at *Montefano*, near *Fabriano* in *Italy*, by *Sylveſter Gozolini*, Gentleman of *Oſimo*, in the Marſh of *Ancona*, and Canon of the Cathedral Church of that Town, who having been preſent by chance at the opening of a Sepulcher, where he ſaw the frightful and ſtinking dead Body of one of his beſt Friends, buried there ſome days ago; he conceived ſo great a ſlight againſt this preſent Life, that forſaking all worldly things, he retired into a Solitude to apply all his thoughts to God. Many perſons did follow his example, to whom he gave the Rule of St. *Benet*. His Congregation was approved by the See of *Rome* while he was yet living. After his Death, which happened in the year 1280, it was confirmed by ſeveral Popes; and a great while after *Sixtus* the V. reformed many abuſes that crept amongſt them. They are Cloathed like the old Monks of *Valombroſa*, whoſe Rule they follow alſo. They differ only in the Yellowiſh and Peach Colour which they wear. This made me to inſert them in this place.

Of

Of the Order of Granmont.

THIS Order had its beginning from one *Stephen*, born in the Province of *Auvergne* in *France* in the year 1076. This Gentleman was brought up by *Milon*, Archbishop of *Benevent*, after whose Death, seeing he had lost his Fortune, he resolved to lead a solitary Life; and having visited many Hermitages, that he might learn the Eremetical Trade, he fixed at last his abode on the Mountain of *Muret* near *Limoges*, which was all covered with Woods, being then thirty years old. He wrote there a Rule, or rather a Rapsody, consisting of several things got together from the Rule of St. *Benet*, from that of Regular Canons, and of what he could find most superstitious in the Hermits manner of Life, which he proposed to his Disciples as an infallible way to Heaven. It was confirmed by several Popes; and afterwards, by reason of its too great austerity, moderated by *Innocent* the IV, in the year 1247, and again by *Clement* the V. in the year 1309. So that what some Popes did approve as most holy, some others did condemn as very rash and indiscreet. This *Stephen* wore an Iron Cuiras on his Naked Body, slept in a Wooden Coffin, laid some feet deep into the ground, without any Bed or Straw in the bottom of it. He bent so often his

Knees, that the skin of them became hardned as that of a Camel; and so often he kissed the Ground that it turned up his Nose. After his Death, the Monks which he left at *Muret* were chased thence by those of the Order of St. *Austin*; and one *Peter*, native of *Limoges*, Disciple and Successor of *Stephen*, having asked a Sign from Heaven, to know where they should fix their abode, they heard a Voice in the Air, which said thrice, at *Granmont*, *Granmont*, *Granmont*, which is high a Mountain near to *Muret*. The Papists say it was the Voice of an Angel, but it is more likely to be that of the Devil, who is always very busie in establishing Superstition. They made then their application to *Henry* the I. King of *England*, who ordered a Church to be built for them there, which was dedicated to the Virgin *Mary*; and from this Mountain, called *Grandmont*, the whole Order took its name. They are only spread in *France*. They wear a harsh and pricking Tunick, and over it a long Gown of thick Cloath.

Of the Order of the Carthusians.

Polyd. l. 7. c. 3. Genebrard. in Chron.

THE *Carthusian* Order was instituted in the year 1080, according to some Authors, and in the Opinion of some others in

in 1086. on the occaſion, as 'tis ſaid, of a very ſtrange accident. A Profeſſor of the Univerſity of *Paris*, very commendable, not only for his Doctrin, but alſo for the apparent integrity of a Good Life, died, and as he was burying, he ſat upright on the Bier, and cried with a lamentable Voice, *I am accuſed by the juſt Judgment of God.* Which putting all the Spectators into a ſtrange fright, the Enterment was deferred till the next day, when the Dead cried again, *I am judged by the juſt judgment of God*; for which Cauſe they put off the Burial yet one day longer: At laſt the third day being come, in the preſence of a great multitude of people who were aſſembled together, the Dead again cried with a terrible Voice, *by the juſt Judgment of God am I Condemned.* One *Bruno* being preſent at this ſight, and taking occaſion, from this adventure, to make a fine Diſcourſe to the Aſſembly, he concluded, that it was impoſſible for them to be ſaved, unleſs they renounced the World, and retired themſelves into the Deſerts; which he executed immediately with ſix of his Companions, going into a frightful place, called *Chartreuſe*, amongſt the Mountains in the Dioceſe of *Grenoble*, where he was aſſiſted with all things by the Biſhop of that place named *Hugues*, who afterwards became one of his Diſciples. They built in that horrid Deſert, only habited by wild Beaſts, little Cells, at ſome diſtance each from another, where they lived in ſilence, leading a very *Vincent lib.* 26. *c.* 82.

rigid Life. They proposed to follow the Rule of St. *Benet*, adding thereto several other great Austerities. *Hospinian* hath related all their ancient Observances in nineteen Articles, which are these following.

Hospin. de Orig. Mon. lib. 5. c. 7.

1. To wear continually a Hair-Cloath on their naked Skin.

2. Never to eat any Flesh-meat, no not in case of a desperate Disease.

3. Never to buy any Fish, and to eat none except it be given to them.

4. To eat only Bread made of Bran, and to drink only Water mingled with a little Wine.

5. To eat nothing on *Sundays* and *Thursdays* but Cheese and Eggs, *Tuesdays* and *Saturdays*, Pulse, and only Bread and Water the other days of the Week.

6. They ought themselves to prepare their own Victuals, and to take their refection alone.

7. The *Christmas* Week, *Easter*, and *Whitsunday* Holy-days, with some few others, are excepted from this observance, in which they eat twice a day in common.

8. They ought to remain in their Cells, give themselves to Prayer and Reading, and likewise to Manual Work, and particularly to Transcribing of Books.

9. They ought to keep almost a continual silence.

10. They

10. They muſt recite the ſmaller Prayers of the Canonical Office, privately in their Cells, at the ringing of the Bell.

11. Morning and Evening Songs, together with the Maſſes, ought to be performed at Church thoſe days when they do eat in common.

12. 'Tis not permitted to them to ſay Maſs every day.

13. None of them is permitted to go out of the Monaſtery under any pretence whatſoever, except the Prior, and the Proxy for buſineſs.

14. They ought to be ſatisfied with a very little ſpace of ground about their Cells; after which, let the whole World be offered to them, they ought not to deſire a foot more.

15. Such a number of Cattle is permitted to them, which they ought not to exceed.

16. There ought to be in a Charter-houſe, twelve Monks only, one Prior, eighteen Convert Brethren, and ſome few Servants.

17. The entrance of their Cloiſters, and of their Churches alſo is forbidden to Women.

18. They never admit to Penitence thoſe that leave once their Order.

19. They are all Cloathed in White, except their pleated Cloak, which is Black.

Theſe practices were put in Writing, not by *Bruno*, but by thoſe of his Order, and confirmed afterwards by *Alexander* the III. in the year

year 1174. This Order is almost the only one of the old ones in the Church of *Rome* that continued without a Reformation, pretending that they never went so much astray as the others, though it fails very much in living up to the strictness of their first institution. St. *Bernard* complained in his time of the Magnificency of their Buildings; and now a-days notwithstanding their Vow of Poverty, they may contend in Riches with the most powerful Princes in the World. They have got the name of being very good Husbands, and what hath yet more contributed to the conservation of their Riches, was, that the Superiors of this Order never took upon themselves the Title of Abbots, but were always called Priors. So that when the Abbies, by an agreement with the Popes, were put in Commands, the Charter-houses, which were not called by that name, were not comprehended amongst them, and consequently nothing of their Revenues was taken away from them. Furthermore, these Monks, being seldom seen at the Courts of Princes, were more free from Envy, and less thought on. The cruel and inhumane prohibition of eating Flesh, even with the loss of their Lives, is yet now a-days observed amongst them with this little but malignant restriction, that Flesh ought to be presented to those who are thought to draw near their end. If they do accept of it, and recover from Sickness, they are deprived for ever of any active or passive Vote,

Ex lib. Consuet. Carthus. in c. 36. Reg. S. Benedict.

Vote, they can never come to any degree of Superiority, and are lookt upon as infamous men, who have preferred a morſel of Meat to a precious Death before God. See here the exceſs of Superſtition and diabolical Illuſion to which theſe poor Chriſtians are now arrived. As for what concerns Fiſh, which they ſhould never eat, but when preſented to them, they do not only buy thoſe of the beſt ſort, but ſpare neither coſt nor trouble to fetch it from the remoteſt parts, in revenge, as it ſeems, of the prohibition they are under of eating Fleſh. This Order hath ſpread it ſelf, not only in *France*, where it had its original, but alſo in *Italy*, *Germany*, *Spain*, and in all other Countries ſubject to the Papacy, where ſtately Charter-houſes are to be ſeen, all endowed with vaſt Revenues. They paſſed into *England* in the year 1180, where they became, in a ſhort time, extreamly rich. One may ſee in many Charter-houſes in *France*, Pictures repreſenting the pretended martyrdom of their Monks here in the beginning of the Reformation. They adore them as Saints; and, theſe excepted, they have but very few others in their Order; and it is even obſerved, that they work no Miracles, becauſe, they ſay, their Saints in Heaven are ſtill ſo great lovers of that ſilence, and retirement which they profeſſed on Earth, that leſt they ſhould give an occaſion to the great concourſe of People, who would go on their account and trouble the ſolitude of their Brethren,

Brethren, they chose rather to do no Miracles.

Of the Cistercian *Order, called otherwise* Bernardins.

Robert, Abbot of *Molesme*, weary with the abominable and wicked Life of the Monks of the Monastery, withdrew himself with one and twenty of his Religious, as from a *Sodom*, into the Solitudes of *Citeaux*, five leagues distant from the City of *Dijon* in *Burgundy*, where he founded a Monastery, which was afterwards by *Oto* the I. Duke of *Burgundy*, indowed with considerable Revenues. There the Monastical Discipline seemed to take its first vigour again; and by the Pattern of these Religious, many others undertook to reform themselves, acknowledging the Abbot of *Citeaux* for Chief of their Religion, which, under the Name of the Place where it had its beginning, spread it self afterwards into all *Europe*. They follow St. *Benet's* Rule, with some Constitutions, which *Stephen* the III, Abbot of this Order, wrote with the consent of his Brethren, and were called, *Charitatis Chartæ*, and Confirmed in the year 1107, by Pope *Urban* the II. They bound themselves to so rigid an observance, that many

many at firſt could not bear with it, and deſerted quite the Monaſtical Habit. But their Hypocriſie had ſo good ſucceſs, under the Pontificate of *Innocent* the II, that their Monaſteries became extreamly rich by the great Donations beſtowed on them. They are alſo called *Bernardins*, becauſe St. *Bernard*, native of *Burgundy*, fifteen year after the foundation of the Monaſtery of *Citeaux*, went there with thirty of his Companions, and behaved himſelf ſo well to their own humour, that he was ſome time after elected Abbot of *Clairvaux*; which Monaſtery was founded by *Robert* of *Moleſme*, in the Dioceſe of *Langres*, where the ſame obſervance was profeſſed. This *Bernard* founded himſelf afterwards above 160 Monaſteries of his Order; and becauſe he was ſo great a Propagator of it, his Monks were called from his Name, *Bernardines*. They had no Poſſeſſions at firſt, and lived only of Alms, and by the Labour of their hands; but a very little while after, they became, as well as the other Monks, Idolaters of Riches, and applied themſelves wholly to get poſſeſſions. Their Riches entailed on them all ſorts of Vices; and although this Order was already a Reformation of that of St. *Benet*, it ſelf was afterwards ſeveral times reformed. Nevertheleſs it muſt be acknowledged, that it hath produced formerly great men, who by the advantage of their retirement, applied themſelves to Letters, and were raiſed to Biſhopricks and Eccleſiaſtical Dignities in the Church

Church of *Rome*; but at present, Luxury and Lazineſs, the Mother of all Vices, have ſo much got the upperhand, that their more ſerious application, is to the taking of their pleaſures. Nevertheleſs, one ſees to this day, almoſt in all *Europe*, Abbies of this Order, which do acknowledge *Citeaux* for their Mother, and him who is Abbot thereof for their General. This Plague did infect *England*, almoſt in its very beginning. They had there a Monaſtery in the year 1132, at *Riſhval*. They wore at the beginning a Black Habit, but it was changed by *Bernard*, Abbot of *Clairvaux*, into what it is now, *viz.* a White Caſock with a narrow Patience or Scapulary, and a black Gown with long Sleeves when they go abroad, but going to Church they wear it White; and pretend that the Virgin *Mary* appeared to St. *Bernard*, and commanded him to wear, for her own ſake, ſuch white Cloathes.

Of the Sacred and Reformed Order of Citeaux, *called* Feuillans.

De Thuy Traitte des Religions.

FAther *John de la Barriere*, a French Gentleman, was the Author of this Reformation. Being twenty one years old, he was made Commandatory Abbot of a Monaſtery of

of St. *Bernard*, called *Feuillans*. He held this Abby in *commendam*, during eleven years, after the manner of other Commendatory Abbots, without exerciſing any other Function, but that of receiving his Revenues. After which it came into his thoughts to make himſelf a Monk, under the Rule and the Habit of *Citeaux*. He put this deſign in execution in the Monaſtery of *Eunes*, and thence he retired to his Abby of *Feuillans*, where, being witneſs of the diſorders of his Monks, he undertook to reform them. But theſe bony Fryers, ſeeing him begin the Reformation in the Kitchin, with a great courage oppoſed him, threatning to break his Head and Shoulders if he went on with ſuch work. Nevertheleſs, Father *John* was never the more diſheartned for this, and by his Conſtancy won at length ſome of them to his Party, which became in time the ſtrongeſt, and chaſed thoſe who would not reform, from the Monaſtery. The new reformed Monks lead there (as ſaith a Popiſh Author) a more Angelical than Humane Life, abſtaining not only from Fleſh, Eggs, Fiſh, and from all Milk-meats, but alſo from Oyl, Salt, and Wine, living only on Bread, Pulſe and Water. Pope *Gregory* the XIII. being informed of this Inſtitution of the Abbot of *Feuillans*, ſent to him a Brief of Congratulation, and founded at *Rome* a Monaſtery for his Monks. Since this, *Sixtus* the V. and *Clement* the VIII. favoured them very much, and their Congregation got ground, par-

Idem ut ſupra.

particularly in *France*. But they are now fallen very much from their former observances. They boast themselves of being under a special Protection of the Virgin *Mary*, in whose Honour they are all Cloathed in White.

Of the Order of the Humbled *or* Humilies.

THIS Order was founded in the year 1162. by some Gentlemen of *Milan*, who were detained in a very hard Captivity under the Emperor *Conrade*, or according to some others, under *Frederick Barbarossa*. These Gentlemen having put themselves all in White, came before him and fell prostrate at his Feet, which moved him so much to compassion, that he gave them permission to return into their own Country. They continued still to wear there the same Habit wherewith they had obtained their liberty; and having taken the Name of *Humiliati*, began some Congregations, which growing every day bigger and bigger, a Gentleman, called *Guido*, who was their Chief, ordered them to live according to the Order of St. *Benet*. There have been, particularly in the State of *Milan*, several rich Monasteries of this Order. The Cardinal

dinal *Charles Boromeo* was the last Protector of it, who seeing their abominable lewdness, undertook to reform them. But these Monks, not willing to be redressed, perswaded one of their Gang, called *Hierom Donac*, to murder him. This desperate Fellow fired a Gun at the Cardinal, who being a little out of his reach, he missed him; and being apprehended, was immediately sentenced to Death, and executed for his barbarous attempt. Pope *Pius* the V. justly incensed at such a bloody Villany intended against one of his Cardinals, did quite abolish that Religion in the year 1570. They wore white Cloaths, and their Superiors were called Provosts. The Bull of Abrogation of this Order is expresst in such terms, that make a true representation of the detestable Life, which the most part of the Monks of the Church of *Rome* lead to this day in their Cloisters. There is an enumeration of all sorts of Crimes and Sacriledges which can be imagined. If the Popes do not undertake to abolish these, 'tis not for want of reason for the doing of it; but because these Monks, for their mony, have powerful Protectors at the *Roman* Court, to whom they pay yearly very big Pensions, and against whose Lives they have not attempted yet, as the *Humiliati* did against that of Cardinal *Boromeo* their Protector. 'Twas observed when this Order was abolished, that only seventy Monks were found in ninety Monasteries, which they did possess.

Of the Order of the Celestins.

Peter Celestinus was born in the year 1215, at *Isernia*, a Town in the Kingdom of *Naples*: Scarcely was he come to be sixteen years of age, when he left his Fathers House and fled into a Solitude. Some years after he went to *Rome*, where he was Ordained Priest, and then he became a Monk in a Monastery of St. *Benet*. From thence he withdrew into one of the Grotto's of Mont *Moron* in the year 1239, and lived there several years, for which he was called *Peter* of *Moron*. He gave beginning to the Monastery of the Holy Ghost at *Majella*, which is the Chief of the Order established by him afterwards, and confirmed in the Council of *Lions* by *Gregory* the X. under the Rule of St. *Benet*. After the death of *Nicholas* the IV. the *Roman* See having been vacant two years and three months, by reason of the Competition and Intreagues of the Cardinals; this *Peter* was at last, upon the motion of Cardinal *Latinus*, elected Pope in the year 1294. They went to search for him in his Solitude, where they found him busie in plowing the ground. He was, with much ado, wrought upon to accept of the Pontificate, but yielded at last, came riding upon an Ass to *Aquila*, where he was consecrated in the presence of above 20000 people.

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He took the name of *Cœlestinus*, and was the fifth of this Name. But his Genius proved soadverse to the Pride and Stateliness of the *Roman* Court, that having drawn thereby upon himself the hatred of the Cardinals, and being moreover very simple and of little wit; one of those Gentlemen the Cardinals had the cunning to persuade him to abdicate the Popedom on his behalf; which he did, and the new Pope was called *Boniface* the VIII. But poor *Celestin* had no sooner deposed himself, but his wretched Successor, fearing lest, for his apparent Holiness, he should be recalled, made him to be apprehended, and put in a stinking loathsom Dungeon near *Anagni*, where he died in the year 1296. *Boniface* disannulled a great many things which the deceased Pope had established for the grandeur of his own Order, and took from it the Monastery of *Cassin*. *Clement* V. made him a Saint in year 1313. Some are of opinion that *Peter Damianus* established this Religion, a long time before Pope *Celestin*, about the year 1078, and that the Habit of those Monks was of a Blue or Celestial Colour, whence they were called *Celestins*. They wear now a White Cassock, with a Patience, a Scapulary, a Hood and a Cowl, all black. They possess now in *France* about twenty Monasteries. 'Tis an usual expression in that Country for a great Coxcomb to call one a pleasant *Celestin*.

Of the Order of the Olivetans.

John Ptolomæus, Gentleman of *Siena*, in *Italy*, a Learned Lawyer, desirous to give himself wholly to devotion, retired to a ground of his own, called *Accona*, distant fifteen miles from the Town, having drawn along with him two other persons who followed him in his retreat in the year 1313. Their Congregation increased in a little while, and because they professed no written Rule, and made no Vows, guided only by the zeal they had for Jesus Christ, they were accused before Pope *John* the XXII, who held his Seat at *Avignon*, as Innovators, Enemies to Monastical Vows. This Pope referred their Cause to the Bishop of *Aresse*, who commanded them to follow the Rule of St. *Benet*. (This hapned in the year 1319.) and to go Cloathed all in White, *viz.* to wear a Casock, a Scapulary and a long broad Cowl with large Sleeves. He ordered besides this, that their Congregation should be called by the name of St. *Mary* of Mount *Olivet*, and that the Church of their Chief Monastery of *Accona* should bear the same name. About that time *John Ptolomæus* having proposed to himself St. *Bernard*, Abbot of *Clairvaux*, for a Pattern, would be called of his name *Bernardus*. He died of the Plague in the year 1348, and 'tis unknown

known where his Body was laid. His Religious are called, yet to this day, *Olivetans*. They live in a Congregation, and have perpetual Regular Abbots, though their abode is but triennial in the same Monastery. They have divided their Abbies into six Provinces, which do elect, by turns, the General of the Order. These Monks are so much disordered, that several Popes, to remove so great a Scandal, had a mind to abolish them intirely, as 'twas done to the above-mentioned *Humilies*; but their Protectors have been so powerful, and so well paid, that they have ever till now averted this Storm from their Heads.

Of some other Orders of St. Benet, *and Chiefly of the famous Congregation of St.* Maur *in* France.

TO put an end to the Orders which follow the Rule of St. *Benet*: I say that some are to be seen yet in the *East*, as in the Valley of *Josaphat* and in the *Indies*, who differ only in Cloaths. The first wear a Hood and a Cowl of a readish Colour, and after the use of Eastern Countries, a long Beard. The others, to wit, the *Indians* have a black short Casock, with a white Scapulary, and a white Cloak over it that reacheth to their Heels.

There are also many Reformations of the Order of St. *Benet* in *Germany*, in *Lorrain* and in *France*; but among others, that of St. *Maurus* in *France* is very remarkable. It was erected by Pope *Gregory* the XV. in the year 1621, upon the motion of *Louis* the XIII. King of *France*. Father *Desiderius De la Cour*, native of *Lorrain*, was the first, who went about it very earnestly; and the first Monastery, where this Reform took place, was that of the White Cloaks (or *Blanc Manteaux*) at *Paris*. Pope *Urban* the VIII. confirmed this Congregation in the year 1627. It increased so much, in so short a time, that one may reckon now two hundred Monasteries in *France* belonging to it. They are divided into six Monastical

cal Provinces, each of which is governed by a Visitor. They have a General besides, who keeps two Assistants or Helpers, and lives in the Abby of St. *Germain des Prez* at *Paris*. The Abbots and Superiors of the whole Congregation meet together with their Deputies in a General Chapter every third year, and there they make their Regulations, which are joined with the Declarations upon their Rule, and ought very strictly to be observed. This Congregation would have spread its Branches yet farther, if King *Louis* the XIV. by a piece of Policy, unwilling to see any Private Body to grow so strong, had not put a stop to it. He would not permit them to reform many other Monasteries which are yet very loose and corrupted, and had rather to see them Secularized, as 'twas done lately to the Abbies of *Enee* and *Savigni* near *Lions*, than to have them incorporated with these Reformed Monks. They are extreamly Rich, being very good Husbands, and partly because they want Monks to fill their Monasteries. The *French* Nobility, being now a-days Enemies to a lazy Life, the meanest sort of people only sue for to be received amongst them. This Congregation hath however produced some great men in this Age, famous by their learned Works, to wit, D. *Hugues Menard*, *Lucas d' Achery*, *John Mabillon*, *Gabriel Gerberon*, but scarcely could they produce as many others of this kind amongst them. The length of their Office at Church, taking up the best

Moreri Dict. Hist.

part of their time, is perhaps the cause of their ignorance. The Jesuits are very troublesom to them, because by the great power they have at Court, they get to themselves several of their Abbies and Priories. This is the reason, why in some points, one sees St. *Ignatius* of *Loiola* cutting, with long Shears, St. *Benet's* Purse.

I shall say no more of the Monastical Orders that follow the Rule of St. *Benet*, only this, That several other Monasteries of *Benedictine* Monks are to be seen here and there dispersed, who are not reformed, and do not live in a body of a Congregation, but all of them lead so corrupted and wicked lives, that they may be considered, where-ever they are, as the plague of all honesty and good manners.

CHAP.

CHAP. XIII.

Of the Orders of St. Hierom.

'TIS very certain that St. *Hierom* governed, a long while, the famous Monastery built at *Bethlem* by the devout *Paula*, but it was by the good example of his life only, not leaving any thing in Writing that might be serviceable, after his death, to the Monastical Government. So that the Orders which bear, in our days, St. *Hierom*'s Name, are not to be called so for their following his Rule, but because they have chosen this great Doctor for their Patron and Protector. 'Tis very true also, that some time before he entred the Monastery of *Paula*, he had retired himself to the most desert places of *Syria*, to get more freedom from Worldly Affairs, and to apply himself the better to Study and the Contemplation of Holy Things. But then, and afterwards he did it with a perfect liberty of Spirit, without determination to any Place, Exercise or Practice of Vertue by any Vow, nor distinguished himself from others by the singularity of his Habit. *Prosper Stellarius*, an *Augustinian* Monk, who hath collected the Rules of the Founders of Religious Orders, makes no mention of any of St. *Hierom*. 'Tis probable, saith *Hospinian*, that some Ages after

Hosp. de Orig. Mon. l. 4. c. 4.

after the death of St. *Hierom*, some persons out of an ill-guided Devotion, undertook to imitate his manner of living, and formed a Congregation that went under his Name; but one cannot say in what time precisely, nor who were the Authors of it. True it is only that they did it very unluckily, their Institute being extreamly different from the manner of Life of this Holy Man, witness what *Polydore Virgil* saith of them, that they did not trouble much their heads about Learning, and were singular in their Habits, wearing brown Cloaths, a plaited Coat over their Cassocks, a mysterious leathern Girdle and wooden Shoes. All which is no where to be found, in what we read, of St. *Hierom* or of his Disciples.

Polyd. Veig. l. 7. c. 3. de Inventione Rerum.

Of the Hermits of St. Hierom.

THEY had their beginning in *Spain*. One *Thomas*, who passed from *Italy* into *Spain*, was their Institutor. Seeing that the Congregation of those who came to live under his Discipline was very much increased, he resolved upon many things for its establishment, and made choise of St. *Hierom* for his Guide and Protector. *Gregory* the X. confirmed it in the year 1374, gave them the Rule of

of St. *Austin* to live by, and consented it should be called the Congregation of the *Hermits* of St. *Hierom*. Their General makes his abode in the Monastery of *Lupiana*, in the Diocese of *Toledo*. Their Habit is a Casock, a Scapulary, and a plaited Cloak of a swarthy brown colour, being like, in the rest, to the other Hermits of St. *Austin*.

Of the Congregation of Montebello.

SOME years after the Confirmation of this Order in *Spain*, to wit, in the year 1380, another Order, like to this was founded in *Italy*, by *Peter Gambacorta*, native of *Pisa*, at *Montebello*. This Gentleman, once falling into the hands of Highway-men who robbed him and used him very ill, his Pious Exhortations and Christian Remonstrances moved him so much, that he drew them from their sinful course of Life, and to resolve to become Penitents. He proposed to them St. *Hierom* for a Pattern thereof, and obtained their pardon from the Duke of *Urbin*. This Congregation being much increased, its first Monastery was founded at *Montebello*, under the Pontificate of *Urban* the VI, and the Order got the name of Hermits of St. *Hierom*. *Gregory* the XII. approved of it, and *Pius* the V. tied them

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to Monastick Vows, under the Rule of Saint *Austin*, because they made none before, and left their Monastery when they pleased. They have a Convent at *Rome*, called St. *Onophrius*, near the Gate of the *Holy Ghost*. Their Habit is a Casock, a Scapulary and a short Cloak, of a Linnen Colour; they carry also in their Hands a Pilgrims Staff, and have wooden Sandals on their Feet, and go bare-legged.

The Reformation of Lupo d' Olmedo.

THE two forementioned Congregations of Hermits did not continue long in the fervency of their Institute. This was the cause that *Lupo d' Olmedo*, a Spanish Fryar of the same Order, considering the abuses which had crept into it, undertook to reform the Congregation of *Spain*, whereof he was the General; and to render his Religion yet more commendable, which was before subject to the Rule of St. *Austin*, he drew so many Documents out of the Writings of St. *Hierom*, which seemed to relate to Monastical Life, that he framed of them a Body of Constitutions, which he presented to *Martin* the V. who did like them, and consented that the Institutions of St. *Hierom* should serve to govern

govern an Order that wore already his Name, and had him for their Patron. But so stout a resistance was made on the side of the Order, that for fear of bringing things to sad extremities, they thought fit at *Rome* to leave them in their former Condition. *Lupo d' Olmedo*, who was a proud Person, and a great lover of his own Inventions, was extreamly displeased at it, left his Order, and retired amongst the *Carthusians*. Some while after he left them likewise, and went about again to found a new Religion, according to those Rules which he had drawn from St. *Hierom*, which Order was called the Congregation of St. *Isidore*. He died at *Rome* in the year 1433. *Philip* the II. caused all the Monasteries of this New Order to be reunited to the old one. They are Cloathed as the others, except only that their Casock is white, and their Cloak broader, after the Monastical Fashion.

Of the Congregation of Fiesole.

AT the same time that *Lupo d' Olmedo* made it his business to reform the Congregation of *Spain* in the year 1407, an *Italian* Gentleman, called *Charles*, or according to some, *Rhedon*, Count of *Granello*, who addicted

dicted himself wholly to a solitary Life, gathered a great many persons together, who had the same design, and fixed his abode upon the ruins of the old Town of *Fiesole*, near *Florence*. He gave them at first the Institutions of *Lupo d' Olmedo*; but *Eugenius* the IV. put them afterwards under the Rule of Saint *Austin*. Several of these Monasteries are to be seen yet in *Spain* and in *Italy*, where they lead a very loose Life.

CHAP.

CHAP. XIV.

Of ſome Religious Orders which follow the Rule of St. Auſtin.

I Have already treated of the Congregations of Regular Canons, and of the Hermits or Monks of St. *Auſtin*, who pretend to have been inſtituted by this Holy Doctor himſelf: I ſhall ſpeak now of thoſe who pretend only to his Rule: And firſt

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Of the Order of St. Anthony.

IN the year 1089, a Contagious Sickneſs called the Sacred Fire, which was a kind of a very dangerous Leproſie, having ſpread it ſelf into ſeveral parts of *Europe*; thoſe of the Province of *Vienna* in *France* had at laſt their recourſe to the Relicks of St. *Anthony* the *Egyptian*, which were tranſported (as they ſay) from *Conſtantinople* thither by one *Jocelin*, of the Houſe of *Poitiers*. The Papiſts (whom the Devil hath taken always great care to encourage in the Idolatrous Worſhip of Saints) ſay, that whoever did call upon him,

him, was delivered from the Sacred Fire; and contrariwise, those who blasphemed, or took the Name of St. *Anthony* in vain, were immediately by the Saints unmerciful vengeance, delivered up to it. This gave occasion to one *Gaston Frank*, in company with some other persons, to institute in the year of our Lord 1095, the Religion of St. *Anthony*, whose principal care was to serve those sick, who were tormented by the Sacred Fire. He founded a famous Monastery at *la Motte* near *Vienna*, where liveth the General of this Order. They follow the Rule of St. *Austin*, and their Habit is a Casock, a Patience, a plaited Cloak, and a black Hood. They have this mark T of a blew Colour on the left side of their Cloaths. The Papists do represent Saint *Anthony* with a Fire kindled at his Side, to signifie by this, that he delivers people from the Sacred Fire. They paint besides, a Hog near to him as a sign, that he cures the Beasts of all Diseases; and to honour him in several places, they keep, at common charges, a Hog, which they call St. *Anthony*'s Hog, and for which they have great veneration. Many others will have St. *Anthony*'s Picture upon the Walls of their Houses, hoping by that to be preserved from the Plague. And the *Italians*, who did not know the true signification of the Fire painted at his Side, thought that he preserved Houses also from being burnt, and they call upon him on such occasions.

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As for the *Anthonian* Fryars, they know so well to make use of the Power of their Saint *Anthony*, that when they go a begging, if one does refuse what they ask for, they threaten immediately to make the Sacred Fire to fall upon him. Therefore the poor Country People to avoid the Menaces and Witchcrafts of these Monks, present them every year with a good fat Hog a-piece. Some Cardinals and Prelates endeavoured to persuade Pope *Paul* the III. to abolish these wretched begging Fryars, *Quæstuarios istos Sancti Anthonii, qui decipiunt Rusticos & Simplices, eosque innumeris superstitionibus implicent, de medio tollendos esse.* But they could not compass their good design; and these Monks do subsist yet to this day in several places, though the Sickness of St. *Anthony*'s Fire be now very rare. *Sebast. Frank in Chron. pag.* 468.

Of the Order of Premontre.

NOrbert was born of a very great Family in the Country of *Cleves*, where his Father was Earl of *Gennap*. He begun the establishment of this Order in the year 1120, at a place which hath been called since *Premontre*, in the Bishoprick of *Laon*, framing a mixture of a Monastical and Canonical Life. He followed chiefly the Rule of St. *Austin*, and his Order was confirmed by Pope *Honore* the II. and *Innocent* the III. He was made afterwards Archbishop of *Magdbourg*, and obtained for that See the Title of Primate of *Germany*. The Monks of *Premontre*, to get a greater esteem in the World, published, after the Death of their Founder, that he had received his Rule, curiously bound in Gold, from the hand of St. *Austin* himself, who appeared to him one Night, and said thus to him, "Here is the Rule which I have written, and "if thy Brethren do observe it, they, like "my Children, need to fear nothing at all "in the Day of Judgment. These Impostors added moreover, That an Angel shewed to him a Medow, where he was to build his first Monastery, which from thence was called *Pre Montre*, that is the *Shewed Medow*. Their Hypocrisie was so great in those beginnings, that their Order spread it self into *Syria*,

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Normandy, *Flanders*, *England*, *Spain*, and other Countries. They wear a white Calock and a Rochet over it, with a long white Cloak. Pope *Honorius* the IV. having granted to the Fathers *Carmelites* the uſe of a white plaited Cloak, thoſe of *Premontre* complained of it as of a great ſcandal and wrong done to them. This notwithſtanding, the *Carmelites* carried it in ſpight of their Teeth; and under pretences of ſeveral Apparitions of the Virgin *Mary*, kept their long white Cloaks. The Abbots of ſeveral Orders, and particularly thoſe of St. *Benet*, having obtained the Pope's permiſſion to officiate *in Pontificalibus*, with the Miter, the Croſiers-ſtaff, and the Ring, as the Popiſh Biſhops do; the Abbots of the Order of *Premontre* refuſed to make uſe of theſe Marks of Vanity. They agreed together, in caſe any of them were raiſed to the Dignity of a Cardinal, or to the Popedom it ſelf, never to leave their Religious Habit, and that none of them ſhould accept of any Dignity or Degree whatſoever, without having firſt the licence of their General Chapter. They made ſeveral other Regulations, which they joined to the Rule of St. *Auſtin*. This Order had moreover this peculiar to it, That where-ever they founded a Monaſtery for Men, they had the cunning to build another for Women next to it. But the infamous Correſpondencies which they kept with them, and the great Scandals that aroſe from thence, moved *Conradus*, Prior of *Martello*, a very honeſt Gentleman, to uſe his

utmost endeavours for the suppressing of those Female Monasteries. They made then a Declaration in the year 1273, by which, after having acknowledged that the Women were worse than the most venomous Aspicks and Dragons, and that there was no malice comparable to theirs; they resolved thence-forwards not to look upon them, but as upon so many mischievous Beasts, and declared they would have no more to do with them.

Robert, Bishop of *Lincoln* in *England*, having undertaken to bring the same Reformation into the Monasteries of *Premontre*, in his Diocese, wrote concerning it to *Innocentius* the IV. but this Pope, bribed with great sums of mony by the Monks, would not consent to it. The Bishop made bold to write to him a second time, and had for Answer. *Brother, thou hast discharged thy Conscience, why art thou angry at my Condescention? I have pardoned them.; is thy Eye bad because I am good?* This was a neat application of the Holy Scripture! These Monks of *Premontre* did not apply their minds to study at the beginning of their Institution, and therefore were tossed about by the other Monks as ignorant Fryars; but now they have established Schools amongst them.

Bal. Cent. 4. c. 11.

Of

Of the Order of Gilbertines *in* England.

Gilbert was born in *Lincolnshire*, deformed of Body, but he made up this defect by the excellency of his Wit, and a great application to his Studies. Having been sent into *France* for his instruction, he became there a great Master of Superstition; and being returned into his own Country, great numbers both of Men and Women flocked from all parts to him to hear his Doctrin. He caused to be built for them, in a short time, thirteen Monasteries, in which were reckoned 700 Monks, and 1100 Women, who lived together, separated only by a Wall. He begun his Order in the year 1148, and went into *France* again to inform Pope *Eugenius* the III. of his Statutes, who approved them, and his Order. He returned into *England* very well satisfied with his negotiation; and having made a Rapsody of the Rules of St. *Austin* and St. *Benet*, he prescribed it to his Followers, who, for his Name, were called *Gilbertines*. This Hermaphrodite Order, made up of both Sexes, did very soon bring forth Fruits worthy of it self; these holy Virgins having got almost all of them big Bellies, which gave occasion to the following Verses.

Bal. cent. 3. cap. 25. de Script. Brit.

* *Viz.* The Abbess.

Harum sunt quædam steriles, quædam parientes,
Virgineoque tamen nomine cuncta tegunt.
Quæ pastoralis baculi dotatur honore,*
Illa quidem melius fertiliusque parit.
Vix etiam quævis sterilis reperitur in illis,
Donec ejus ætas talia posse negat.

Tho' some are Barren Does, yet others,
By Fryars help, prove teeming Mothers.
When all to such Lewdness run,
All's cover'd, under Name of Nun.
Th' Abbess, in Honour as She' excells,
Her Belly too, more often swells.
If any She proves Barren still,
Age is in fault, and not her will.

These Nuns to conceal from the World their Infamous Practices, made away secretly their Children; and this was the Reason, why at the time of the Reformation, so many Bones of Young Children were found buried in their Cloisters, and thrown into places where they ease Nature.

Of

Of the Order of the Mathurines, *or* Trinitaries.

THIS Order carries the name of its Institutor or Founder, who was *John* of *Matha*, born in *Provence* in *France* in the year 1154. He followed his Studies at *Aix*, and at *Paris*, where he took his Degrees; and being afterwards made Priest, he retired himself near *Meaux*, in a place called *Cerfroid* with an Hermit, whose name was *Felix*, with whom he led a solitary Life. Having been both admonished (as the Papists say) in a Dream to go to Pope *Innocent* the III. accordingly they went. This Pope having had the same Vision, waited for their coming. A hideous Phantom (they say) while he was saying Mass, appeared to him the day before, all in white, with a Cross half Red and half Blew on his Breast, holding with his Hands two Slaves bound in Chains; and this Vision made him resolve to establish an Order, whose care should be to go and redeem the Christian Captives, detained in Slavery by the Infidels. Having then conferred with the two Hermits, he made them take an Habit like to that which the Phantom appeared in, while he was at the Altar; and having gathered great Alms, he sent them to redeem, with that mony, several Captives; which undertaking having

had a good ſucceſs, many others followed their example, and Monaſteries were founded for them, where they profeſſed the Rule of St. *Auſtin*. Their Order was confirmed in the year 1207, under the name of the Redemption of Captives. *John Matha* founded at *Rome* the Convent of St. *Thomas* of *Formis*, where he died in the year 1214. This Order was received in *England* in the year 1357, and was called the Order of *Ingham*. Beſides the Rule of St. *Auſtin*, which they profeſs, they have particular Conſtitutions approved by Pope *Innocent* the III. whereof the following are the chiefeſt.

Principal Statutes of the Order of the Holy Trinity *for Redemption of Captives.*

Proſp. Stell. lib. de Reg. Ord. Rel. p. 438.

1. All the Eſtates or Goods that fall legally to them, are to be divided into three parts; the two firſt whereof ſhall be employed in works of Charity, both towards themſelves, and thoſe that are in their ſervice, and the third ſhall be applied for the Redemption of Captives.

2 All their Churches ought to be dedicated to the moſt Holy Trinity.

3. They ought to acknowledge the Solicitor or Proctor of the Monaſtery for their Superior, who ſhall be called Father Mi-

Minister of the House of the Holy Trinity.

4. They must not ride on Horse-back, but on Asses only.

5. Fasts are ordered four times a Week, unless they be Holy-days.

6. They ought to eat Flesh only on *Sundays* and some Holy-days.

7. All the Alms given to them for the redeeming of Captives, ought to be faithfully employed for that purpose, except only as much as is necessary for the charges of their Journey.

The rest of their Constitutions are only about the Oeconomy of their Convents, the manner of keeping their General Chapters, and the election of their Superiors. As for the Church Office, 'tis declared that they ought to conform themselves to the Regular Canons of the Abby of St. *Victor* at *Paris*.

The Monks of this Order have plaid so many tricks, under the Cloak of their holy Institution, that they have lost their credit, and do scarcely meet now a-days with people that will intrust them with their Monies for the Redemption of Christian Slaves from the hands of the Infidels. They have nevertheless some Monasteries here and there, particularly in *France*.

Of

Of the Order of Mercy.

Authour des Ord. Rel. Fig. 92.

THIS Order was instituted about the year 1218, for the same end as the preceding, *viz.* for the Redemption of Captives. *James*, King of *Arragon*, was moved to its establishment by *Raimond* of *Pennafort*, and *Peter Notasæus*, who first received in the King's presence, by the hands of the Bishop of *Barcelona* the Religious Habit of this Order, was made General of it in the year 1230. *Gregory* the IX. confirmed it under the Rule of St. *Austin*. Their Habit is a Casock, a Scapulary and a white plaited Cloak; and they wear on their Breast a Scutcheon, with a White Cross in a Red Field.

Of the Order of the Armenians.

Zor. l. 3: c. 14.

THESE Monks were founded in *Armenia*, by *Eustatius*, Bishop of that place, an Heretick about the year 320. They professed since, the Rule attributed to St. *Basil*. But being driven from the Mountains of *Armenia*, they retired into *Italy*, where they built some Monasteries, of which, the Chief is

is that of St. *Bartholomew* of *Genoua*. Changing their Country, they changed also both their Habit and Rule; and putting themselves under the Order of St. *Austin*, took the Constitutions of St. *Dominick* to be ruled by. They are Cloathed almost like the *Dominicans*, except their Patience or Scapulary, which is black. They passed into *England* in the year 1258. *Bal. cent. 4. de script. Brit.*

Of the Order of the Servants of the Virgin Mary.

THE Institutor of this Order, was one called *Fudert*, a *Florentine* Physitian, who having applied himself with some Merchants to an Eremetical Life, he gave them the Rule of St. *Austin*, with some amendments to it. That which contributed very much towards the establishment of this New Order, was that famous imposture of the Picture of the Annunciation of the *Virgin Mary*, whose Face these notorious Cheats published to have been drawn by an Angel. There is yet to be seen the Chief Monastery of this Order. *Innocent* the IV. refused his approbation to it, but several Popes, after him, gave them as many priviledges as they could Wish. They have yet in *Italy* about fifty Convents. Formerly *Sabell. Enn. 9. lib. 7.*

at

at *Paris*, our Lady of *Billetes* was a Convent of this Order. Theſe Religious wear a black Habit, with a Caſock, a Scapulary and a Cloak of the ſame Colour. This Order begun in the year 1233, and according to ſome other Authors in 1304; and again, others ſay in 1285. 'Tis now fallen into a great corruption of Life and Manners.

Of the Order of the Hermits of St. Paul.

Auteur de l'Hiſt. des Habits des Ord. Rel.

THE Body of *Paul* of *Thebes*, ſurnamed the firſt Hermit, having been tranſported into a place near *Buda* in *Hungary*, about the year 1215. One *Euſebius* inſtituted, out of Reverence towards him, a Congregation of Hermits, who took his Name. *Urbanus* the IV. denied them the Rule of St. *Auſtin*, which they did ask, but it was granted them ſince by *Clement* the V. in the year 1308. Many Convents, of this Order, were to be ſeen in *Hungary*, which have been wholly ruined by the *Turks*. This Religion did belong particularly to the *Hungarian* Nation. Theſe Monks wear white Cloaths, a long round Scapulary, and over it a ſhort Cloak of the ſame Stuff. They go barefooted with Sandals.

Of

Of the Order of Jesuati.

THIS Congregation was instituted by *John Colombinus*, Gentleman of *Siena*. He was a Married Man, and his Wife a very devout Woman, did continually exhort him to be charitable to the Poor, and to mind Godliness more than he did. At last their Devotion passed into Superstition, and they resolved to live separated one from another, not for a while, as St. *Paul* approves Man and Wife sometimes to do, but for ever; and preferred a retired Life in a Cloister, before all the good they did in the World to the Poor. Many followed their example; and *Colombinus* having formed a considerable Congregation of people, who had abdicated their Wives, Pope *Urbanus* the V. honoured him so far, as to give him, with his own Hands, the holy Habit of Religion in the year 1366, and the Popes, his Successors, were not wanting to approve and confirm this Order. These Monks do profess St. *Austin*'s Rule, observing moreover some Constitutions which *John* of *Tossignan*, a Religious of the same Order left them. They were called *Jesuati*, because they had almost continually (and upon every trifling occasion too) the Holy and Venerable Name of *Jesus* in their Mouths. They were also called Apostolick Clerks, and were obliged to recite

Sab. Ennt 9. l. 9.

Hosp. de Orig. Mon. l. 4.

recite 165 times a day the Lord's Prayer, and as many *Ave Maria's* inſtead of the Canonical Office, abſtaining from ſaying Maſs. Their Churches being almoſt all dedicated to St. *Hierom*; *Alexander* the VI. ordered that they ſhould be called *Hieronimian Jeſuati.* Their Habit was White, upon which they wore a Tawny Cloak, a White Hood, and a big leathern Girdle with Sandals. This Order changed ſeveral times its Conſtitutions, and at laſt, for its Scandalous Diſorders, was by Pope *Clement* the IX. quite aboliſhed in the year 1668.

Autheur de l'Hiſt. des Habits des Ord. Rel.

Moreri.

Of the Order of St. Ambroſe *in the Wood.*

THE Religious of this Order were anciently called *Barnabites*, from the name of St. *Barnaby*; but being fallen into a declining Condition, they wanted Reſtorers. In the year 1431, three Gentlemen of *Milan* did re-eſtabliſh this Order in a Solitary Place, where 'tis ſaid St. *Ambroſe* did in former times apply himſelf to Contemplation, and to the Compoſition of his Books; from whence it was called afterwards of St. *Ambroſe* in the Wood. They do officiate according to the old *Ambroſian* Rite. The Cardinal *Charles Borromeo* reformed them a ſecond time. They follow

follow the Rule of St. *Austin*, and wear an Hermetical Habit of a rediſh Colour, with a Patience and a plited Cloak.

Of the Order of Apoſtolins.

SOME ſay (without reaſon) that the Apoſtle St. *Barnabas* having preached the Gospel at *Milan*, laid the firſt draughts of this Religion, and that it was afterwards perfected and made Illuſtrious by St. *Ambroſe*, from whence it got (they ſay) the name both of St. *Barnabas* and of this Holy Doctor. In the Countries of *Ancona* and of *Genoa*, they were called *Apoſtolini*; and in *Lombardie*, by reaſon of their apparent Holineſs, *Santarelli*. They have been once united with thoſe of St. *Ambroſe* in the Wood. But their hypocritical Life having broken at laſt into open diſorders, they were by a Bull of *Urban* the VIII. almoſt extinguiſhed. Their Habit is a Scapulary ſewd together, a leathern Girdle of a Tawny Colour, wearing in *Winter* a narrow Cloak of the ſame Colour. *Auteur de l' Hiſt. des Habits des Ord. Rel.*

Of

Of the Order of the Brothers *of* Charity, *called otherwise of St.* John, *of* God, *or* Ignorant Fryars.

Autheur de l' Hist. des Habits des Ordres.

THESE Fryars are Hospitalers, and make Profession to wait on the Sick. They have no Schools amongst them; and if any Priest do at any time desire to be received into their Order, they are so great Enemies of Learning, that for two or three words of Latin, that he perhaps hath learned to say Mass with, he must subscribe that he shall never pretend to any Preferment or degree of Superiority amongst them as long as he liveth. One *John*, a *Portegueſe*, born at *Monte Major*, in the Dioceſe of *Evora*, whose strict Life in appearance, got him the name of *John of God*, was the Founder of this Religion. He was in his Youth a Shepherd, and being 22 years of Age, he listed himself for a Soldier amongst those that were sent to the relief of *Fontarabia*. From thence he passed into *Germany*, and then returned into *Spain*; from whence he went to travel into *Africa*. Being returned to *Grenada*, a Sermon which Father *d' Avile* made, wrought so much upon him, that he tore his Hair and beat his Breast in a dreadful manner, crying with a loud voice along the Streets, *The naked man followeth Christ naked.* The people taking him for a Mad Man,

Man, carried him to a Mad Houſe, where he was kept cloſe and bound. Some while after he was releaſed, and went in Pilgrimage to our Lady of *Guardloupe*, and then returned to *Grenada*, where he took a Houſe, and entertained the Poor, giving them Meat, Drink and Lodging, going every day a begging for them, and crying aloud, *Do Good Works, my Brethren, for God's ſake.* He gathered copious Alms, wherewith he built a conſiderable Hoſpital in *Grenada.* But his Zeal carried him ſo far, that being not able to bear any longer ſuch hardſhips, he was overwhelmed at laſt, and died in the year 1550, aged 55. Some of his Brethren went to *Rome*, and founded there an Hoſpital by the permiſſion of *Pius* the V. who gave them Bulls for the confirmation of their new Order, and put them under the Rule of St. *Auſtin.* Theſe Fryars are Cloathed with a Caſock, a Patience, a narrow Hood, and wear a Bag on their Shoulders, in token of their Office of going to beg for the Poor, Sick and Priſoners. One might alſo, here in *England*, make a Religious Order of thoſe Basket-men, who are kept for the ſervice of the Priſons.

Of the Order of the Holy Cross, *called* Cruciferi *in* Italy.

Panv. Chron.

THIS Order was Instituted, or at least Reformed, by one *Gerard*, Prior of St. *Mary* of *Morello* at *Bologna*, and confirmed in the year 1160, by Pope *Alexander* the III. who brought these Religious under St. *Austin's* Rule, and made some other Constitutions for its government. This Religion fell into a very corrupt State after the year 1400, and its Monasteries became a prey to several *Roman* Prelates. Nevertheless Pope *Pius* the V. bewitched by these Monks, restored them their former Possessions again: But as anciently they were so well established by an *Alexander*, another Pope of the same Name, *Alexander* the VII, did quite abolish their Religion in *Italy*, in the year 1656, giving the Estates they had in the *Venetian* Territories to that Republick, to carry on the War against the Turks. They wore a Casock and a Patience, a long Gown, a Hood made in the form of a Cap, their whole Habit being of a Skie-colour. There are some Monks of this Order yet in the Low Countries, and in *Portugal*; and they did possess formerly a great many Convents in *Syria*. But they are diversly clad, according to the different Countries wherein they live, wearing a Cross on their Habits,

Auteur de l'Hist. des Habits Rel. num. 62, 63, 64, 65.

Habits, or in their Hands. Some Authors do affirm, that *Godfrey* of *Bullen*, after the Conquest of *Jerusalem*, instituted this Order; and some others fetch it as far as from the time of the Apostles. But these two Opinions want Proofs. *Moreri. Vide Porte-croix Dict. Hist.*

Of the Order of Dominican Fryars.

Dominick, the Institutor of this Order, was born at *Calahorta*, a City of *Arragon*, in the year 1170. His Mother dreamed when she was with Child of him, that she bore in her Belly a Dog (some say a Woolf) which carried in his Mouth a lighted Torch, whereby the whole World was put in a general conflagration. This was a fatal presage of the barbarous and cruel Humour of this *Dominick*, and of the bloody Massacres which he and his Disciples, as hellish Furies, should be Authors of through all the World. *Dominick* was an indifferent Scholar, and being made Canon of the Church of *Osimo*, went to *Rome* to offer his Service to Pope *Innocent* the III. for the extirpation of the *Albigenses*. From *Rome* he passed into *Languedock*, where he laid the foundations of his Order, and was made Inquisitor against Hereticks. The *Albigenses*, whom some do pretend to have been the *Vaudois*; *Hosp. de Orig. Mon. l. 6. c. 4, 5.*

were a People who would not worſhip the Beaſt, nor bend their Knees to *Belial*, though charged by the Papiſts (to render them the more odious) with ſeveral impious Doctrins which they never held. 'Twas chiefly againſt them that *Dominick* vented his rage; and he had ſo good ſucceſs in his wicked deſign, by his Preachments, that he ſtirred up almoſt all the Popiſh Princes to arm in a Croiſade againſt theſe poor *Albigenſes*; and to work more charitably their Converſion, they, at his Perſuaſion, murdered, in a ſhort time, above a hundred thouſand of them. *Dominick*, proud of the ſucceſs of his Expedition, found it no hard matter to eſtabliſh his Order; which took ſo readily, and ſuited ſo well the Genius of the Church of *Rome*. It was then approved by *Innocent* the III. and afterwards confirmed by *Honorius* the III. in the year 1216. He ſubmitted it to the Rule of St. *Auſtin*, but *Dominick* added to it ſome particular Conſtitutions. He made three Diviſions of his Order. The firſt was of thoſe, who made it their buſineſs to apply themſelves, with him, to Preaching, and the Converſion of Hereticks, for which he would have them to be called *Preaching Fryars*. The ſecond was of the Nuns, who lived incloſed in Monaſteris. The third was a Troop of mercileſs Fellows, whom he maintained to cut the Throats of Hereticks when he was a Preaching; he called them the *Militia of Jeſus Chriſt*, and preſcribed them a manner of living different from that of the Laity.

Laity. Theſe having at laſt routed the Hereticks out of their own Country. ſeveral perſons of both Sexes joined with them, and were called afterwards Brothers and Siſters of the Penitence of St. *Dominick*. Pope *Innocent* the VI. approved their Rule about the year 1360. They do not tye themſelves ſo ſtrictly to Poverty and Obedience as the Preachers do. The Principal Statutes of the Preaching Fryars are, that they ought to poſſeſs nothing of their own, nor any Eſtate in common, being obliged to live only by Alms. Their General Chapter is to be kept every year. They ought to faſt almoſt ſeven months in the year, to eat no Fleſh, unleſs in Sickneſs, to wear no Linnen, and to ſhun all converſation and familiarity with Women, to keep ſilence in ſome places, and at certain hours. Their Buildings ought not to be Stately, but becoming a Monaſtical State. Their chief employ is that of Preaching. The General of their Order is called *Magiſter Ordinis*, Maſter of the Order. The *Dominicans* were called formerly Brothers of the *Virgin Mary*, by reaſon of the ſuperſtitious Worſhip they paid to her, of the Confraternities of the *Roſary*, which they eſtabliſhed in Honour of her, and of the *Saturdays* which they wholly Conſecrated to Her. What gave much credit to this Order was, that *Dominick* having perſwaded Pope *Honorius* the III. to eſtabliſh the Office of the Maſter of the Sacred Palace at *Rome*, to whom only was committed the interpretation of

Hoſp. ibid. ut ſupra.

the Holy Scripture, and the Cenſure of Books; he was the firſt who filled this place, which was afterwards conferred ſucceſſively upon a Religious of the ſame Order. Oh! the fine Interpreters of Holy Scripture, whom Papiſts are bound to believe, not having the power themſelves to read it. The Inquiſition wherewith they were intruſted, rendred them extreamly formidable. But what ſerved yet more to abuſe the ſimplicity of credulous People, and brought them to favour this New Order, was, the Cheats, Impoſtures, Frauds and lies of this *Dominick*, who left no ſtone unturned for the advancement of it. *Hoſpinian*, in his Book of the Original of Monks, hath ſet them forth in two whole Chapters, to which I refer my Reader. I ſhall only relate here a Viſion of this great Saint, by which he may judge of the reſt. He was once (ſaith he) raviſhed as St. *Paul* to the third Heaven, where he ſaw Jeſus Chriſt and his Mother the *Virgin Mary* ſurrounded by great numbers of Monks, and Religious of all Orders, his own excepted: Which ſight made him extreamly aſhamed and troubled. Jeſus Chriſt ſeeing him ſo much concerned, bid him to come nearer to himſelf, and asked him the reaſon of it. *Dominick* told him his anxious thoughts very freely. Then Jeſus asked him if he was deſirous to ſee the Children of his Order; with all my heart, ſaid *Dominick*; Jeſus immediately commanded his Mother to open her long Royal Robe, and *Dominick* ſpyed an innumerable

Hoſp. l. 6. de Orig. Mon. c. 6, 7.

Apol. Dom. in vita Sanct. Dom.

numerable number of his Religious, whom ſhe cheriſhed under it as her dear Children, far above the others. Are not theſe very fine Viſions!

Theſe Peſtiferous *Dominicans* ſpread themſelves all over the World, and about the year 1494, were already reckoned above 4143 Convents of this Order. From that time they continued to increaſe more and more, building every day new Monaſteries. They have inherited, from their Founder, a Spirit of Cruelty; and the Popes, to whom they were always very uſeful, have mightily favoured them. They have afforded to the Church of *Rome* ſeveral Popes, great numbers of Cardinals, Archbiſhops and Biſhops; and the Inquiſition againſt Hereticks does ſtill continue in their Hands. As for the obſervance of their Rule, it is now quite down. They poſſeſs every thing in common, and have beſides that, every one their own mony. They obſerve no Faſts, eat Fleſh every day, lie in good Feather-beds, wear Linnen, and keep conſtant company with lewd Women: The moſt part of their Convents are ſo many ſtately Palaces, *&c.* Father *John Michaelis* applied himſelf to reform this deformed Order at the beginning of this Age, and ſome few of their Convents did embrace the Reformation; but the looſeſt ſort amongſt them, by the great power they have at the Court of *Rome*, have put a ſtop to it. The Reformed Fryars, as well as thoſe who are not ſo, are governed

Anth. tit. 23. c. 11. parag. 1.

Moreri.

by one and the ſame General, and wear the ſame Habit, except that the former have it made with a courſer Cloath, and cut narrower: It conſiſteth in a white Caſock and a Patience, and over this Patience they wear a Hood all of the ſame Colour; but when they go abroad, they put over their white Cloaths a black plited Cloak with a black Hood. This is one of the four *Mendicants*, or begging Orders of Fryars, who to ſatisfie their infamous Luſts, and to fill their Guts, are the devourers of the ſubſtance of the Poor.

CHAP.

CHAP. XV.

Of the Order of Carmelites.

THE Fryars of this Order, who were anciently called Hermits of Mount *Carmel*, ſay that the Prophet *Elias* was the firſt *Carmelite*, and the Founder of their Congregation, though he never left them any written Rule. But this Title of Antiquity, to which they pretend, is denied to them by the Papiſts themſelves. The true time of their Foundation was in the year 1122, by *Albert*, Patriarch of *Jeruſalem*. He gathered together ſome Hermits, who lived diſperſed here and there upon Mount *Carmel* and in *Syria*, and gave them a Rule; which is nothing elſe but a collection out of that which is attributed to St. *Baſil*. He cauſed a Monaſtery to be built for them, near a Spring of Water, called the Fountain of *Ely*, and a Church, which he dedicated to the *Virgin Mary*. He gave them one *Brochard* for their Superior. In the diſorders of *Paleſtina*, the *Saricins* having chaſed thence the Chriſtian Princes; this Order which was already much multiplied, paſſed into *Europe* with its Rules and Statutes. Pope *Honorius* the IV. having made ſome alteration in their Habit, ordered that they ſhould be called Brothers of the *Virgin Mary*, and gave them the

Joan. Stock. Ang. Dom.

the ſame Priviledges of the other *Mendicant* Fryars. Pope *Innocent* the IV. having taken them under his Protection, mitigated their Rule, tied them to Monaſtical Vows, which they never made before, and commanded them to blot out of their Rule this important Clauſe, *Ut de ſolo Servatore ſalutem ſperarent*, that they ought to hope for Salvation from Chriſt alone: Which having done, he granted them any thing that they liſted, to leave their Solitudes and come to live in the Towns, to hear the Confeſſions, to make the God of Bread, and to worſhip Idols, *&c.* Pope *John* the XXIII. exempted them from Epiſcopal Juriſdictions, and from Purgatory. He pretended for this, that the *Virgin Mary* had appeared to him before he was made Pope, promiſing to raiſe him to that High Degree of Honour, upon condition, that he ſhould confirm to her Brothers the *Carmelites*, the changes which *Innocent* the IV. had made in their Rule, and that he would exempt them from Purgatory. *Inſuper me, & Filio meo jubentibus privilegium hoc dabis, ut quicunque Ordinem meum intraverit à culpa & pœna liberatus in æternum ſalvus fiat.* By expreſs command of me and of my Son, thou ſhalt grant this priviledge, that whoſoever enters this my Order of *Carmelites*, ſhall be free from guilt and puniſhment of their ſins, and eternally ſaved. *Urban* the IV. gave three years of Indulgence to thoſe who ſhould call the *Carmelites* Brothers of *Mary*, though they never were related

Bal. in vita Innocent. 4.

Idem in vita Eugen.

Idem ibid. ut ſupra.

related to her. *Eugenius* the VI. mitigated their Rule again, giving them permiſſion to eat Fleſh as a reward for having burnt alive one *Thomas*, Brother of their own Order, for ſaying that the abominations of the Church of *Rome* were grown to ſuch a hight of corruption, that it needed a Reformation. The *Franciſcans* having obtained great Indulgences every year at the Feaſt of their St. *Francis*, which brought them a world of Oblations and Alms; the *Carmelites*, yet more cunning Fellows, obtained an Indulgence, and full remiſſion of all Sins for thoſe who ſhould go and viſit their Churches, or hear one of the Sermons, which they make in Honour of the *Virgin Mary* every *Saturday*. The number of their Convents is extreamly multiplied. They were already ſo much fallen from their obſervances about 50 years after their Inſtituon, which was in the year 1270. That one *Nicolaus* of *Narbona*, who was the ſeventh General of their Order, having publickly reproved them for their Hypocriſie, Inceſt, Sodomy, in a word, for all the moſt enormous Crimes, and ſeeing he was not able to recall them to an honeſt Life, he forſook them at laſt as deſperate peſtilent men, and retired into a Solitude, after having governed five years their Order. If they were ſo abominable while they were yet but a Green Wood, what may one think they are now when they are a Dry Stick; and in this wretched Age in which we live? Theſe are the beloved Brothers

Hoſp. ibid. ut ſupra.

Nic. Gallus ſagittæ igneæ. c. 5.

Brothers of the *Virgin Mary* of Mount *Carmel*, the Holy Children of the Prophet *Ely* ! They wear a Caſock, a Scapulary, a Patience and a Hood of a Brown Colour, a white plited Cloak and a black Hat.

Of the Order of the Unſhod Carmelites.

Hiſt. des Ord. & Hab. Rel. num. 61.

HERE a Woman called *Thereſa*, gave Laws to Men. She was born at *Avila*, a Town of *Spain*, from noble Parents, in the year 1515. Being twenty years of Age ſhe entred a Monaſtery of *Carmelite* Nuns; and a good while after formed in *Avila* a little Convent, under the Name of St. *Joſeph*, where ſhe began the Reformation of her Order, with ſo great ſucceſs, that beſides ſeventeen other Monaſteries of Nuns, which ſhe built and governed, ſeveral Convents of Men took her for their Mother and Miſtreſs, and obeyed her Statutes. *Pius* the IV. confirmed and approved her Rule in the year 1562. She died in the year 1582, and was made a Saint by *Gregory* the XV. in the year 1622. Father *John*, of the Croſs, was the Inſtrument ſhe made uſe of for the Reformation of the Convents of Men. Theſe Fryars wear the ſame Habit as the fore-mentioned *Carmelites*, but of a very courſe Cloath, and go barefooted, from whence they are called

Moreri Dict. Hiſt.

called Unſhod *Carmelites*. When they ſing at Church, they pinch their Noſes, to mortifie by that, the Pleaſure which might ariſe from an harmonious Song. This Order is very much multiplied in *Spain* and in *France*, to the great ſorrow of the Brothers of the *Virgin Mary*, whom this Reformation does not pleaſe, for fear they ſhould be one day compelled to embrace it. By which means they would loſe the Poltron Title which they have long deſerved of *Carmes en Cuiſine*, or *Kitchin Fryars*. Laſtly, This *Thereſa*, who reformed them, was a great Hypocondriack, Fanatick, and pretender to Revelations. She compoſed, her ſelf, a large Book, full of Phancies of a deluded mind, which ſerves at this day for a Guide and Direction to Spiritual and Devout Papiſts, and which they believe more than the Goſpel.

CHAP.

CHAP. XVI.

Of the Order of St. Francis.

Hosp. de Orig. Mon. l. 6. c. 8.

Mart. Pol. in Chron.

Francis was born at *Assisy* in *Umbria*. He was a debauched Youth, and having robbed his Father, was disinherited, but he seemed not to be very much troubled at it; and even stripped himself of all his Cloaths, saying he would follow Christ naked, and have him alone for a Father. He retired himself in the year 1206, to a little Chappel near *Assisy*, called our Lady of the Angels. There having entertained a strong Fancy, that Christian Perfection did consist in possessing nothing at all in the World, he undertook to live the poorest of all men. This resolution, and all his outward practices of Poverty, drew to him, in a short time, Admirers, and at last Followers and Companions, of whom he made himself the Head, prescribing them the following Rule, which consists of twelve Articles only.

A Summary of the Rule of St. Francis.

Chap. i.

He ſaith that the Rule and Life of the Brothers *Minors* (ſo he would have thoſe of his Order called) is to obſerve the Goſpel, under obedience, poſſeſſing nothing as their own, and in Charity. Brother *Francis* promiſeth obedience to Pope *Honorius* and his Lawful Succeſſors, and to the *Romiſh* Church; and commands the other Religious to obey himſelf and his Succeſſors. *Proſp. Stell. Fund. & Reg. Ord.*

Chap. ii.

He preſcribes the manner of receiving Novices after a year of Noviciate; after which 'tis not allowed to them to leave the Order. He ſets down the Habits, both of Novices, and Profeſſed Fryars, permitting only to the later to wear a Hood, or *Capuchon.*

Chap. iii.

He will have his Fryars to make uſe of the *Roman* Breviary, and the Convers, or Lay-Brothers to recite every day for their Office ſeventy ſix *Pater Noſters.* He orders them beſides *Lent*, to faſt from *All Saints* to *Chriſtmas*, and

and to begin *Lent* at *Twelf-tide*. He forbids them to ride on Horſeback without an urgent neceſſity; and will have them in their Journeys to eat of whatſoever is ſet before them.

Chap. iv.

He forbids very ſtrictly to receive any mony, directly or indirectly.

Chap. v.

They ought to get their Livelihood by the Labour of their Hands, receiving for it any thing but mony.

Chap. vi.

They ought to poſſeſs nothing of their own, and when their Labour is not ſufficient to maintain them, they muſt go a begging, and with the Alms they collect, help mutually one another.

Chap. vii.

They ought to confeſs to their Provincial Miniſters thoſe ſins, the abſolution of which is reſerved to them, that they may receive from them charitable Corrections.

Chap.

Chap. viii.

The Election of their General Miniſter, and of their Guardians or Superiors, ought to be made in a General Chapter or Aſſembly, which is to be held every third year about *Whitſunday*.

Chap. ix.

They ought not to Preach without leave of the Ordinaries of each Dioceſe, and of their Superiors.

Chap. x.

He preſcribes the manner of admonition and correction.

Chap. xi.

They ought not to enter the Monaſteries of Nuns, nor to be God-Fathers of any Child.

Chap. xii.

They ſhall not undertake to go into foreign Countries, to convert the Infidels, without leave of their Provincial Miniſters. He bids them to ask of the Pope, a Cardinal for Go-

vernor, Protector and Corrector of the whole Order.

St. Francis *his Will and Testament.*

Prosp. Stell. fund. & Reg. Ord.

"HE orders that the Fryars, following "his Example, do honour the Churches, the Priests, and the Divines. That "those who enter his Order give before their "reception, all their Estates and Goods to the "Poor; that they apply themselves to work "with their Hands; that they ought not to "purchase recommendatory Letters at the "Court of *Rome*; that where-ever they find "any Fryar who hath left their Order, or is "become an Heretick, they ought immediately to apprehend him, and, bound in "Chains, to drag him before their Cardinal "Corrector; that they ought continually to "carry his Rule about them, and make neither addition or diminution to it. Lastly he "gives his Blessing to them all.

This is the Rule, and the last Will which *Francis* left to his Disciples. Which far from being an observance of the Holy Gospel, is rather, in several points, a manifest transgression of it, and a Snare of the Devil to catch Souls, as the learned *Hospinian* proves in his

Hosp. de Orig. Mon. l. 6. c. 11.

his Hiſtory of Monks. This *Francis* (ſaith he) does not promiſe obedience to God or to Jeſus Chriſt, but to the Pope, who is Antichriſt; and the other Fryars do promiſe it to *Francis*, the grand Author of Superſtition. *Francis* inſtituted three different Orders, the firſt of the *Minors* in the year 1206, whom he obliged to three Vows, and who are divided now into Conventuals, Obſervantines, and *Capuçins*; and are again ſubdivided into other branches. The ſecond of Nuns, in the year 1212, who are likewiſe divided into Conventuals, Obſervantines and *Capucines*, &c. The third in the year 1221, which was common to both Sexes, and did not oblige to any confinement, permitting every one to live at home in his own Hermitage. From this third Order, was derived afterwards another Religion, which, to its Rules joined Confinement in a Cloiſter, as the Conventuals. A large Book would ſcarcely be enough to relate all the Reformations, Separations, Unions, ſuits at Law, Diſputes, changes of Habits, and of Rules that have hapned in this great Order; and one might alſo write another Book of the Frauds, Lies, pretended Viſions, and falſe Miracles, which *Francis* and his Diſciples have contrived for the advancement of their Order. I ſhall ſet down only ſome few here for the ſatisfaction of my Reader.

Hoſp. de Orig. Mon. lib. 6. c.

Frauds and Impoſtures made uſe of for the Propagation of this Order.

Francis carried by an ardent deſire of enlarging an Order, whereof he was the Founder, ſent into all the parts of the world ſome of his Religious to eſtabliſh it every where. Theſe cunning Fellows ſeeing the neceſſity they laid under to get readily the favour and good-will of the People; becauſe having neither Mony nor Foundations for their Maintenance, in caſe of delay, they would have been in great danger of Starving, they betook themſelves to the ſhorteſt and moſt efficacious way, which was to publiſh a great number of Miracles, which they ſaid their holy Founder had done, and did yet daily in favour of thoſe who were liberal to them of their Alms. They ſhewed long Liſts of blind People, to whom this Saint had reſtored their Sight, of Deaf reſtored to their Hearing, of Lame made to Walk; in a word, of all Sickneſſes healed by him. In another Liſt there was to be ſeen all that were poſſeſſed with Devils, whom he had delivered; all the Captives Miraculouſly ſet at Liberty; Laſtly all the Dead riſing to Life again. Like, in this, to the Mountebanks, who, to get more mony in the places where they intend to ſtay a-while, ſhew the Golden Chains, Medals, Pri-

Priviledges, Certificates, and alſo whole Liſts of People Healed (they ſay) by them in foreign Countries, whither 'tis not ſo eaſie to go for information of the Truth. The Diſciples of *Francis* had then a very fair play, nor were they wanting to value much the impreſſion of the Sacred Wounds imprinted on the Body of their holy Founder. Thus runs the Hiſtory, or rather the Fable of it, as it is related in the Book of the Conformities of this Order, which is held by the Church of *Rome* for ſuch a truth, whereof one cannot doubt, without becoming an Heretick; as it is declared by ſeveral Bulls of the Popes *Gregory* the IX. *Alexander* the V. *Nicholas* the III. and *Benet* the XII.

Francis tired, both by his Travels and Preachings, withdrew himſelf, two years before his Death, to Mount *Alverne*, one of the higheſt of the *Apennine* in *Italy*, to give himſelf there wholly to contemplation. He faſted there at his arrival forty days in honour of St. *Michael*; and having applied his mind to ſearch what might be more peculiarly pleaſing to God, he thought this could not be better done, than in ſuffering in his Body the ſame pains which Jeſus Chriſt had ſuffered on the Croſs. Chriſt was ſo much pleaſed with this thought of *Francis*, that he came down from Heaven, and appeared to him in form of a Seraphim nailed to a Croſs, and made the ſame prints on the Side, Feet and Hands of *Francis*, which he had upon his own Body.

Liber Conformitat. Ord. S. Francis. fol. 228.

'Tis ſaid in the ſame Book of the *Conformities*, that not only St. *Francis*'s Hands and Feet were pierced, but the Nails appeared viſibly in them. *Secondly*, That the Heads of theſe Nails, though they ſhould have been like in Colour to the Sinews and Fleſh of which they were formed, yet were all Black. *Thirdly*, The Heads of the Nails were longiſh, and beaten down, as if they had been forged with a Hammer. *Fourthly*, The Stigmata's or Marks were printed in the moſt Brawny and Cartilaginous parts. *Fifthly*, The Nails, though compoſed of ſinews, were hard and ſolid as Iron. *Sixthly*, The Points of the Nails went quite through, a conſiderable length on the other ſide. *Seventhly*, Though theſe Nails of Fleſh went through both Feet and Hands, theſe Members were not for this deformed or ſhrunk. *Eighthly*, The Nails were ſeparated from all the Fleſh round about, inſomuch that pieces were put between to ſuck up the Blood which came out from the Wounds. *Ninthly*, The Nails did move, and yet could not be pluck'd out of the Feet and Hands of *Francis*. *Tenthly*, Theſe Wounds, during the two years which he lived after, did not throw out any corrupt matter. *Eleventhly*, The Wound on the ſide of *Francis*, was perfectly like to that of Jeſus Chriſt. *Laſtly*, It was a continual Miracle, that notwithſtanding the great quantity of Blood which iſſued from all theſe Wounds, he could live ſo long afterwards.

This

This is indeed a very wonderful Story, in proof of which in the same Book of *Conformities*, the Devil comes in as an Evidence, who thus answered a Priest who had adjured him, *That there were only two in Heaven thus marked, Christ and* Francis. *Lib. Confor. fol. 230, 231.*

Another Witness of it is Pope *Gregory* the IX. who being in some doubt of this History, was visited by St. *Francis*, who appeared to him in a Dream, and reproached his incredulity. The same hapned to an unbelieving Fryar of the Order of St. *Francis*, whom he bid to feel his Wounds as another *Thomas*. *Bonav. in vit. Sancti Francisci. c. 15.*

A Noble *Roman* Lady, seeing an Image of St. *Francis*, in which the Limner had forgot to express the Sacred Stigmata, was so much troubled at it, that immediately, by the Ministry of Angels, who would humour the Piety of this Lady, the Image appeared with all its Wounds. *Idem Bonaventura.*

A Canon, whose name was *Roger*, refusing to believe the Stigmatization of St. *Francis*, was by a Divine Vengeance Stigmatized himself, and felt intolerable pains in his Hands, Feet and Side, until he had acknowledged and confessed his Fault. *Idem Bonaventura.*

A *Dominican* Fryar lodging in a Convent of *Franciscans*, where he saw the Image of Saint *Francis* with the Stigmata, was so much incensed at it, that he rose in the Night and blackned it all over; but in the Morning the Image (by a Miracle) appeared handsomer than the day before. The *Dominican* still *Author Scalæ Dei.*

more vexed, went the following Night with a Knife to scrape out the Marks, but by God's permission, there sprang out from the Prints so much Blood, that it was not possible to stanch it, till such time as he had made satisfaction to the *Franciscan* Fryars; who full of tender Compassion, obtained by their prayers his pardon from St. *Francis*.

Lib. Confor. fol. 2. It was not only upon the account of the Stigmata, that these cunning Fryars glorified their holy Founder; but they published moreover that the *Virgin Mary* had brought very often her Child Jesus from Heaven, throwing him into his Arms to kiss.

Ibid. fol. 18. They dared also blasphemously to publish, that their St. *Francis* was greater than *John* the Baptist and all the Apostles, for reasons which they alledged.

Ibid. fol. 231. Brother *Lion*, who had been Companion of St. *Francis*, was no less busie than the others to bring Grist to the Mill. He did protest (if we will believe him) that he had seen several times his Holy Father raised up on high in the Air while he was at Prayer.

Ibid. fol. 66. A rich Merchant saw in a Dream St. *Francis* to go out of the Sacred Side of our Lord Jesus Christ, holding the Standard of the Cross in his Hand, and followed by an innumerable multitude of Fryars. He was so much moved by this Vision, that he gave his whole estate to the *Franciscans* (who began already to be weary of their poverty) and became one of their Order.

I can-

I cannot forbear relating here one of theſe ſorts of Miracles that hapned here in *England*. Though the recital of it may ſeem long, yet, I hope, not tedious. The Fryars *Minors* of St. *Francis* having paſſed into *England*, and taking their way towards *Oxford*, were compelled by the Rains and ill Weather, to take ſhelter in an Abby of the Order of St. *Benet*, ſituated in a Wood. A young Monk eſpying them, and taking them by their ridiculous Habit, to be ſome Juglers, ran immediately to give notice of it to the Abbot, who in hope of having ſome good ſport with his Monks, bid them come in. But they having made them underſtand they were poor Fryars who came to implore their Charity, the Abbot and the Monks commanded they ſhould be thruſt out of Doors. There was only a young Monk, who taking pity on them, conveyed them ſecretly into a Hay-loft, and there gave them Bread and Beer, recommending himſelf to their Prayers. After which he went to Bed, and in his Sleep he ſaw Jeſus Chriſt ſitting upon a bright Throne, who with an angry Look and a terrible Voice ſaid, *Go and bring before me all the Monks of this Monaſtery.* Which being performed accordingly, he ſaw on the other ſide a poor Beggar coming in the Habit of the Brothers *Minors* (it was St. *Francis* himſelf) This man made his bitter complaints to Jeſus Chriſt, ſaying, *Juſt Judge, the blood of my poor Brethren, which theſe wretched Monks have ſpilt this Night, as much*

Anton. tit. 24. c. 7. §. 2.

as

as in them lay, by denying them Bread and *Shelter in so great extremity; the blood, I say, of my poor Brethren, who have left all for thy sake, and are come hither to seek the Souls which thou hast redeemed by thy Precious Death, demands vengeance for so great a cruelty: They have denied thy Servants what they were ready to grant to* Morris-dancers, *as they took them at first to be.* Then Jesus Christ, in fierce Anger, said to the Abbot, *What Order art thou of?* He answered, *of St.* Bennet. Christ turning himself to St. *Benet*, said, *What this Abbot says, is it true? No Lord*, answered the Saint, *He is a destroyer of my Religion, he and his Companions; because I have ordered in my Rule, that the Abbot should receive all the Strangers, of what condition soever, to his Table, and these have denied them the most necessary things.* Then Jesus Christ commanded them to be hanged that very hour on a Tree, which was in the midst of the Cloister. After which looking on the Monk who had exercised mercy towards the poor Religious of St. *Francis*, he demanded of him of what Order he was. This Fellow seeing in what manner the *Benedictines*, his Brethren, had been treated, said with fear and trembling, *That he was of the Order of that poor man who stood by. Is it true*, Francis (said Christ) *is this Monk of thy Order? Yes*, answered *Francis, he belongs to me, and I receive him now as mine*; and as he was embracing of him with all his strength, the Monk awaked, and almost besides his Senses, run to the Abbot to

tell

tell him his Viſion, but he found him ſtrangled and black as a Coal in his Chamber. From thence he went to the Apartment of the other Monks, whom he found in the ſame manner without life, and their Tongues hanging out of their Mouths. This Tragical Accident, being divulged all over *England*, cauſed the Religious of St. *Francis* to meet with a better reception. I paſs over, in ſilence, a great number of ſuch Fables, forged by theſe Hypocrites to extend and advance their Order, and to get Benefactors to it. Nevertheleſs this was ſo ſucceſsful to them, that their Order, like an ill Weed, grew a-pace; and *Francis* himſelf, while living, had the ſatisfaction to ſee one day in his Convent of our Lady of *Portiuncule* in *Italy*, 5000 of his Monks ſent to a General Chapter. (It is to be obſerved, that two Deputies only of each Convent are ſent thither, by which one may eaſily make a computation of the number of their Convents at that time) But it would not be ſo eaſie a thing to do it now, being increaſed, as I may ſay, to an infinite number. I come now to the chiefeſt branches of this Order.

Bonavent. in Legenda c. 4.

Of

Of the Minor *Fryars, called* Sabbotiers, *or ſuch as wear Wooden Shoes.*

THE Order of the *Minors* of St. *Francis*, being extreamly multiplied in forty years time, there aroſe a Sect amongſt them, under pretence of Reformation, about the year 1250. They took the name of *Obſervantines*, profeſſing thereby to be ſtricter in their Rule than the others were, who they ſaid went aſtray. But this Sect or Reform having been ſuppreſſed in its beginning, it ſprung out again in the year 1315, in ſome Provinces, and increaſed conſiderably. They were called *Minors* of the Obſervants, and the others from whom they ſeparated, *Minors* of the Conventuals. Theſe laſt perſecuted, to the utmoſt of their power, the Reformed, and offered them a thouſand indignities. This made them to have recourſe, for protection, to the Council of *Conſtance* in the year 1414. There they had their demands granted; and one *Bernard* of *Siena*, having joined himſelf to them, got them a great deal of Reputation by his Hypocriſie. For this Reaſon they do acknowledge him, in a manner, for their Founder, and are in ſome Countries, from his name, called *Bernardines*. He built, while he was living, above twenty Convents in *Italy*. They were to receive no Mony, to eat no Fleſh, to

wear

wear Wooden Shoes, from whence they are called to this day in *Italy Socclanti*. They wrote ſeveral defaming Libels againſt the *Conventuals*, calling them Unjuſt, Deſtroyers of the Rule of St. *Francis*, Profane, Impious, Publick Sinners, *&c.* The *Conventuals*, on their ſide, were not wanting to attack them as bitterly, calling them Apoſtates, Falſe Doctors, Hypocrites, Cheats, *&c.* Thus theſe wretched Monks told one another what they were. Now indeed theſe pretended Reformers have nothing wherewith to reproach the *Conventuals*, being, at leaſt, as looſe as they. They poſſeſs great number of Convents in the Popiſh Countries. They wear a Caſock of courſe Cloath, a narrow Hood, a big Cord for a Girdle, whoſe ends hang down full of Knots, and a ſhort Cloak on their Shoulders, tied on the forepart with a wooden Claſp. Thoſe who in *France* are called *Recollects*, are of the ſame Order, and under the ſame General, as well as the Order of the Unſhod in *Spain*.

Petrus de Cruce Hiſpanus Minorita.

Moreri. Dict. Hiſt.

Of the Order of the Minors Conventuals.

THESE *Conventuals* are properly thoſe of the *Minors*, who would not receive the forementioned Reformation. They have a great number of Convents very ſtately built; the

the Firſt and Chief whereof is that of Saint *Francis* at *Aſſiſy*, a Town in the Province of *Umbria* in *Italy*. They have Mony of their own, both in common and in particular, wear Stockings and Shoes, and make much of themſelves. Their Habit is a long and large Caſock, of a very fine gray Stuff, with a large gray Capuchon that covers their Shoulders and Breaſts. They gird themſelves with a delicate Cord curiouſly knotted in ſeveral places, which, they ſay, hath virtue to heal the Sick, to chaſe away the Devil, and all dangerous Temptations, and ſerve what turn they pleaſe. They wear, when they go abroad, a long gray Cloak, and a Hat of the ſame colour; but being at home, when they Preach, they have a ſquare Cap as the Doctors.

Of the Order of the Capucins.

Moreri. Dict. Hiſt.

THEY are ſo called from the extraordinary form of their *Capuchon* or Hood. *Matthew Baſci*, *Minor Obſervantin* Fryar, of the Dutchy of *Spoleto* in *Italy*, and Religious of the Convent of *Montefalconi*, confidently affirmed in the year 1525, that God had ſpoken to him, and commanded him to obſerve a ſtricter Poverty. He retired then into a Solitude, by the Popes permiſſion, and ſome others

others, to the number of Twelve, who, believing his Vision, joined with him. The Duke of *Tuscany* gave them an Hermitage in his Territories, and *Clement* the VII. approved this Congregation. Pope *Paul* the III. confirmed it in the year 1535, gave leave to establish it every where, granting them a Vicar General with Superiors, whom they called Guardians. Some say the first Convent of this Institute was built at *Camerino*, by the Dutchess *Catherine Cibo*, under the Reign of *Charles* the IX. The *Capucins* were received in *France*, and had first a Convent at *Meudon*, which the Cardinal of *Lorrain* had built for them. *Henry* the III. ordered another to be built at *Paris*, in the Suburbs of S. *Honore*. They have nine Provinces in that Kingdom, or ten, comprehending that of *Lorrain*; and a great many are built dayly for them still in those Countries, where Superstitious Popery does Reign. Although their Rules and Constitutions look to be very austere, as they are set down upon Paper, nevertheless they have found the Art to render the practice of them very sweet and gentle, and they would not change the liberty they have to ramble up and down in Towns, and in the Country to Secular Houses, with the richest Foundations of the Monasteries of the Order of St. *Benet*, nay not with the Purse of the Jesuits.

Of

Of the Order of St. John *of* Penitency.

Autheur de l' Hist. des Habits des Ord. Rel. num. 70.

THIS Order flourished in the Kingdom of *Navar*, near *Pampelona*, and depended a great while on the Bishop of that Town. But the Prior being come to *Rome*, bestirred himself so effectually, that *Gregory* the XIII. having taken it from the subjection to the Bishop, and granted to it some Constitutions; 'tis now subject to a Provincial. These Fryars go barefooted, and are Cloathed with a short Casock of a thick reddish Cloath, and a Scapulary, and a Cloak of the same Colour, with a leathern Girdle, bearing in their Hands a big Wooden Cross.

CHAP.

CHAP. XVII.

Of the Order of the Minimes.

THIS Order was inſtituted by one *Francis* of *Paula*, a Town of *Calabria* in *Italy*, where he was born in the 1416. His Father *John Martolilla*, and his Mother *Vienna*, obtained him (they ſay) from God by the interceſſion of St. *Francis*; and for this reaſon would have him to bear his Name. About the year 1428, being but twelve years old, he took the Religious Habit of St. *Francis*, in the Town of St. *Mark*. But a year after he fled into a Wilderneſs, and there gave himſelf wholly to a Solitary Life during ſix years, after which he returned to *Paula*, his own Country; and having gathered there ſeveral perſons, he framed a Rule for them, which was confirmed in the year 1473 by *Sixtus* the IV. and other Popes, and would have his Religious to be called *Minimes*, that is, the leaſt of all. *Louis* the XI. King of *France*, having heard of his holy Life, ſent for him into *France*, in hopes, by that means, his Life ſhould be prolonged. This King being a Superſtitious Bigot, received him very kindly; and becauſe he was a very ſimple and ignorant man, he uſed to call him the *Good Man*, which Nickname paſſed to his Diſciples, who *Moreri Dict. Hiſt.*

were called Good Men. He commanded a Convent to be built for them at the end of *Pleſſis-Park*, near *Towers*, where *Francis* of *Paula* died in the year 1507, aged Ninety one. *Leo* the X. made him a Saint in the year 1519, and King *Francis* the I. was at the charges of his Canonization (there being no Saint to be had at the Court of *Rome* without mony.) They wear an Habit of a tawny Colour, a Capuchion, and a Patience round at the bottom, and leathern Girdle. The Rule which *Francis* of *Paula* wrote for his Diſciples, is comprehended in Ten Chapters, the ſubſtance whereof is as follows.

The Rule of St. Francis *of* Paula.

Chap. i.

Proſp. Steſ. Fund. & Reg. Ord. Rel.

THE *Minime* Brothers ought to obſerve the Ten Commandments of God, and thoſe of the Church. They make a Vow to obey the Pope, *Francis* of *Paula*, and his Succeſſors; and beſides the Vows of Poverty and Chaſtity, they make another of a Continual *Lent*.

Chap.

Chap. ii.

It is prohibited to receive into his Order young Perſons under eighteen years of Age; and none is admitted to profeſs but after one year of Noviciate.

Chap. iii.

He orders both the Habits, and the Tonſure or Shaving of his Fryars, and will not ſuffer them to ride on any thing but an Aſs.

Chap. iv.

He ſets down what they call the Divine Office, which ought to be conform to the *Roman* Breviary. They muſt recite it aloud at Church, not Singing, or with Notes, but as if they were counting Numbers. The Convert Brothers ſhall recite for their Office ſeventy ſeven times the Lord's Prayer, and as many *Ave Maria's*, and the Oblat Brothers fifty two. Theſe Oblats have no Votes in the Chapter, and are only the Servants of the others. They promiſe fidelity to the Order, make the four Vows; but notwithſtanding this, can touch and carry Monies about them, and go alone abroad with the permiſſion of their Corrector or Superior. The Religious ought to confeſs their Sins, and receive the Communion, at leaſt, once a Week, and every Holy-day in the year.

Chap. v.

They ought to bear great reſpect to their Superior, called by him Corrector; never go abroad without his leave, and a Companion, who ought to be to them as an Under-Corrector. They muſt not enter the Convents of Nuns, and no Woman muſt be permitted to enter their own Convents, unleſs they be of the Royal Blood, or Founders of ſome of their Monaſteries. They ought not to touch, or carry about them any Mony, nor go to Law for any Temporal Concern.

Chap. vi.

He forbids them to eat Fleſh, Eggs, Butter, Cheeſe, and any thing elſe coming from Milk, except in caſe of Sickneſs, in a ſeparate place, where no body ſhall come in without leave of the Superior.

Chap. vii.

Beſides the Faſt of *Lent*, he orders another from *All Saints* to *Chriſtmas*, and every *Wedneſday* and *Friday* of the year, unleſs they be in a Journey, or Sick; and they ought not to eat out of their Convent without leave. They ought to entertain Strangers kindly, but no Meat muſt be ſerved to them, but *Lent*-Fare.

Chap.

Chap. viii.

They ought to give themſelves to Prayer, keep ſilence in the Church, in the Cloiſters, in the Dorter, in the Refectory; and from the beginning of the Night till the next day after Sun riſen. A particular reception, and better entertainment muſt be made to the Prelates of their Order.

Chap. ix.

He orders the manner of chuſing the Superiors, both General and Particular, the Seniors or Ancients, the Confeſſors, the Preachers, and other Officers of their Monaſteries.

Chap. x.

He will have the Superiors of his Order to be called Correctors, *à Corrigendo*, becauſe it belongs to them to give Correction. He will not have them to go abroad during the time of their Correctoriate, without a very urgent neceſſity. He preſcribes the time for holding their General Chapters, to wit, every third year. He forbids the making any addition or change in his Rule; promiſeth eternal Life to thoſe who ſhall obſerve it. *Laſtly*, He will have his Order to be put under the Protection of a Cardinal.

Of the other Rules of Francis *of* Paula, *and of the increaſe of his Order.*

FRancis of *Paula* did not only write this Rule for Men, but in imitation of *Francis* of *Aſſiſy* he compoſed two others, one for the Nuns, which comprehends as many Chapters as the firſt, and in ſubſtance is the ſame, changing only ſome points relating to Men, and placing in their room ſome others fit for Women. The other is common to both Sexes, and does not oblige to confinement in a Cloiſter: They may live in the World, at their Relations or in their own Houſes, promiſing only obedience to the Reverend Fathers *Minimes*. The greateſt part of this laſt Rule is made up of Superſtitious Practices, in a heap of Prayers and *Ave Marias*, which they muſt recite every day. They ought every one of them to wear a Girdle or Cord with two Knots: This is their chiefeſt mark of diſtinction; and when they are diſobedient to their Fathers *Minimes*, they chaſtiſe them by taking from them the Cord, which is not given to them again, unleſs they be humble and ſubmiſſive. Dying without the Cord, there is no Mercy, no Heaven open for them. They do promiſe in their Profeſſion, to promote with the utmoſt of their power, the honour and advantage of the *Minimes* Order.

Stellar. Regula 3. Minimorum. c. 6.

Thus

Thus theſe *Good Men*, (ſo are called the Fathers *Minimes*,) have found the way with folded Arms, to get Glory and Wealth; and to exerciſe their Empire, not only in the Monaſteries of their Order, but in ſecular Houſes alſo, and wherever their Cord can reach.

The Order of *Minime* Fryars is very much dilated, particularly in *France*, in *Italy*, and in *Spain*, where they are called the Fathers of the Victory, by reaſon of a great Victory which one of their Kings got (as he thought) by the interceſſion of *Francis* of *Paula*: Though their name of *Minimes*, ſhould make them remember what they ought to be, to wit the leaſt of all: Nevertheleſs, they go to Law very often with the *Capucins*, and other Religious, for the Precedency, when they march in the Proceſſions. They have likewiſe found the way how two ſweeten their Quadrageſimal Life, (for which they make a ſolemn Vow) by going by turns, three or four Months in the Year, to Eat Meat in the Apartment appointed for the Sick, not having any other Sickneſs, but becauſe this Quadrageſimal Life does not well agree (they ſay) with their Stomacks: In ſuch manner all theſe grand projects of an ill grounded Sanctity, do ordinarily vaniſh in Smoak.

CHAP. XVIII.

Of ſome Orders of Regular Clarks. Firſt, Of the Fathers of Common Life.

I Was willing to make an end of the *Mendicant* Orders; now I come to ſome Congregations of Regular Clarks, ſome of which I left behind, though they be more ancient than the laſt, whereof I have ſpoken; amongſt thoſe are the Fathers of Common Life. One *Gerard Legrand*, having finiſhed his Studies in the *Sorbonne* at *Paris*, returned to *Deventer*, a Town of the Low Countries, where he had his Birth: He contented himſelf with the degree of a Deacon, not willing to be raiſed to the Dignity of a Prieſt. Beſides the frequent Sermons which he made, he inſtituted a Congregation of ſeveral Clarks or Churchmen, who inſtructed Youth both in Learning and good Manners. And foraſmuch, as every one of them got his Subſtance by his own Labour, and eſpecially from Copying of Books, *Florentius*, who partly had the care of this Society, ſaid one day to *Gerard*, *How much better would it be for us, to make all one Common Purſe, and to live together in Common.* This propoſal pleaſed *Gerard*, and meeting with no oppoſition, the Congregation of the Clarks or Brothers of Common Life, had its

Autheur de l'Hiſt. des Habits des Ord. Relig. Num. 9.

its beginning firſt in the Town of *Deventer*, and was eſtabliſhed afterwards all over Low *Germany*. It was confirmed by ſeveral Popes. *Gerard* died in the year 1384, and *Florentius* in 1400. Theſe Clarks are Seculars, and make no Vows. Their Cloaths are very like to thoſe of the Black Monks, of the Order of S. *Benet*, only their Hood and Sleeves are ſomething narrower.

Of the Order of Divine Love, or Theatins.

UNder the Pontificate of *Clement* the VII. ſome ſuperſtitious Men having withdrawn themſelves into Gardens, to apply their Minds better (as they thought) to the Exerciſe of Prayer, and other Practices of Devotion, they were by ignorant and deluded People, called the Company of Divine Love. One *Peter Caraffa* joyned with them, and ſhewed ſo much of outward Humility, that not only, he refuſed the Biſhoprick of *Brunduſium*, offered to him by the Emperour *Charles* the V. but left that of *Chieti* or *Theate*, which Pope *Julius* the II. had given him. Having then lived ſome while amongſt them, He, and four others more, one of whom were called *Cajetan*, undertook to give new Life to the Order of Regular Clarks, which was already *Hoſpin. Hiſt. Mon. l. 6. c. 68.*

ready very much degenerated. To that purpoſe, having brought all their Eſtates into a Common Purſe, they applied themſelves wholly to ſing at Church, to Meditation and Prayer; therefore they were called Regular Prieſts: And becauſe *Peter Caraffa* had left his Biſhoprick of *Theate*, to embrace this ſort of Life, they were called *Theatins*; and alſo by reaſon of their Habit, being ſo like to that of the Jeſuits, they had in ſome Countries the name of *Theatin* Jeſuits. *Bobadilla* the Jeſuit relates, that under the Generalſhip of *Lainez*, they deſired to make but one Body with the Jeſuits; but that finding them too remiſs and proud, they would not grant their requeſt. *Pope Paul* the III. offered the Dignity of a Cardinal to *John Peter Caraffa*, and that great deſpiſer of Biſhopricks, thought it was too good a Bit to refuſe it. He accepted of it then very willingly, and being returned to *Rome*, he took again the Biſhoprick of *Theate*, which happened to be vacant, and of which he had formerly diveſted himſelf by Humility. He accepted alſo of ſeveral Employments of State; and the Papacy at laſt. He took the name of *Paul* the IV. in remembrance of *Paul* the III. who gave him the Cardinals Cap. He was juſtly reproached, for having like a cunning Fox refuſed the leſſer Honours, to advance himſelf to the greateſt of all, which is the Papal Chair; the Character which *Hoſpinian* hath given us of him is this: *In Pontificatu ſummo egregius hic Divini Amoris*

Hoſp. ibid. ut ſupra.

Amoris socius, mundi contemptor, & splendoris antiqui Clericorum Ordinis Restaurator, tantùm pecuniis accumulandis studuit, totusque belli quàm pacis amantior, Arma, Cædes, & Incendia meditatus est per omnem Europam in Christi Ecclesiam. "This holy Monk of Divine Love, this "great despiser of the World, and restorer of "the ancient splendour of the Clerical Order, "set his Heart so much on heaping up Riches, "and more desirous of War than Peace, he "carried Fire and Sword thro' all *Europe* a-"gainst the Church of Christ. His Order of *Theatins* subsists yet to this day in *Italy*, where they enjoy the great Priviledges, which their Founder granted to them. They wear a Black Habit as the Priests, and go sometimes with a Cloak, and other times with a Black Chamber Gown, and a square Cap on their Heads.

Of the Order of Somasks.

ABout the year 1531. another Congregation of Regular Clarks had its beginning. *Hierom Emilian* a Noble Venetian, was the Institutor of it, and the Town of *Somasks*, between *Milan* and *Bergamo*, where the first Foundation of this Religion was laid, gave to it its name. In the year 1546. the Cardinal *Caraffa* united it to the Order of *Theatins*, whereof

Autheur de l' Hist. des Ord. & Habits Rel. Num. 11.

whereof he was the Founder; but in the year 1555. being Pope, he ſeparated them. The following Popes took care of this new Congregation, and *Pius* the V. gave to them the Monaſtery of S. *Majol* of *Pavia*, and put them under the Rule of S. *Auſtin* in the year 1568. Sometime ſince, the Fathers of the Chriſtian Doctrin, eſtabliſhed by *Cæſar Bus* in *Avignon*, petition'd to be united to the *Somasks*, which was granted them by *Paul* the V. in the year 1616. The head of the Order being called General of the Regular Clarks, of the Congregation of *Somasks*, and of the Chriſtian Doctrin in *France*. They are Cloth-ed with Black Cloth as the Prieſts, and wear a Hat. They have the moſt part of their Convents in *Italy*, and in ſome places publick Colleges, where they teach Youth as the Jeſuits do.

Of the Order of the Jeſuits.

Hoc teſtantur Hoffæus and Salmanazar Jeſuitæ.

IGnatius *Loyola* a Spaniard, laid the Foundation of this Order, about the year of our Lord 1540. He was of a Fierce and Barbarous Temper, and being but a Youth, threatned to cut off a Limb from him, who the leaſt diſpleaſed him, coming very often to Blows. He never quitted this cruel and inhuman

human diſpoſition, and even inſpired his Order with it. He followed at firſt Military Employments; but having received a Wound in his Thigh, at the Siege of *Pampelone*, he left the Wars, and happening one day to read a Book full of Lies, called by the Papiſts, the *Flowers of the Saints*; and amongſt other things, being in a fixed conſideration of the high eſteem Men had for being Founders of Orders, he thought it would not be loſt labor, if he became alſo the Forger of one. But as he was very Ignorant, which muſt needs be a great obſtruction to his deſign; he reſolved, as ſtupid as he was to Study, and with ſtrength of Application acquired tolerable Knowledge. He improved it at *Salamanca*, and it was there, that appearing publickly in an extravagant Habit, and Preaching in the Streets without leave of the Biſhop, he was delivered to the Inquiſition, to examin his Doctrin. But he was found very firm in all the Errors and Impieties of Popery, and therefore let out of Priſon, and had in more Honour than before: This gave him encouragement to go to *Paris*, where he applied himſelf again to Study, and was made Maſter of Arts. His Hypocriſy increaſing more and more, he betook himſelf to beg Alms from Door to Door, and taught Youth for nothing, getting by this means, the eſteem and love of the meaneſt ſort of People: Nay, ſome Gentlemen drawn by his Example, joyned with him, and became his Companions, and all together made a

Ex Hoſp. de Orig. Jeſuitarum l. 1. c. 1.

Vow

Vow to Renounce the World; and to go to *Jeruſalem*, to Preach there to the Turks, and draw them to the Errors of Popery. But firſt, They reſolved to go to *Rome* and receive the Popes Bleſſing, as alſo Prieſtly Ordination. The Jeſuits ſay, that their *Ignatius* being near the City of *Rome*, God the Father appeared to him viſibly, and deſired his Son Jeſus Chriſt, who was loaden with an heavy Croſs, to take a ſpecial care, both of him and of his Companions. Chriſt promiſed him he would not fail, and told *Ignatius*, he would be favourable to him at *Rome*. *Ego vobis Romæ propitius ero.* This made them to take the name of the Company of Jeſus, becauſe the Eternal Father, had given them (they ſay) for Companions to his Son, who acknowledged them to be ſuch: The good diſpoſition wherein they found *Paul* the III. at *Rome* made them to reſolve not to loſe time, but to eſtabliſh their their Society before they went to *Jeruſalem*, and they elected unanimouſly *Igantius* for their General. After ten years of Generalſhip, he made as if he ſhould be glad to be diſpenſed with and quit it; but being ſweetly forced to a longer continuance in it, he wrote his Book of Spiritual Exerciſes, which (ſome ſay) he had taken out of the *Abby* of *Montſerrat*, where he made ſome abode, at the beginning of his Converſion: The Society increaſing daily, *Ignatius* undertook to explain further, the form of his Inſtitution, and having brought it to certain Heads, he had them approved by

Ribad. in Vita Sti. Ignat.

P. trus Maffæius l. 2. c. 5. Vitæ Sti. Ignat.

Pater Annibal Cedretus Jeſuita.

by the Pope. He died of a burning Fever in the year 1556, aged 65 years, having founded almost an hundred Houses of his Order. Some Jesuit Authors say, he was very often tormented by Devils, and that he boasted before his Death, how much good he had done to the Church of *Rome*; as also of having extreamly enriched his Society, shewing further, how heartily sorry he was to part from it in so Flourishing a Condition. *Turrianus Bobadilla.*

Of the Rule of the Jesuits.

THe most rigorous Statute of the Jesuits, is that which forbids the publication of their Rule; and Pope *Paul* the III. by a Bull of the year 1549, permitteth the General of the Jesuits to Excommunicate, to put in Prison, and also to employ the secular Power, for chastising as he pleaseth, all those, of what quality or condition soever they be, who shall dare to manifest their Constitutions to the Publick. Why so great a precaution accompanied with so much severity, but because (saith *Hospinian*) they are ashamed, that one should know the base and filthy things, which they practise secretly? *Omne enim quod honestum scitur, publicari non timetur* (saith S. *Augstin*) Nevertheless this Rule having been Printed at *Lions*, *Hosp. de Orig. Jesuit. l. 1.* *In quæst. utriusque testamenti.*

Lions in the year 1607, with the design to distribute Copies of it in their Colleges, Novitiates, and Profest-houses, they could not take their Measures so well, but some of them are fallen into secular Hands. *Prosper Stellarius*, *Hospinian*, and others do relate it at length in their Works: I might also have inserted it in mine, was it not of too great a bulk. Therefore, I have chosen rather to give first an Idea of it in general, and then to set down some principal Points, which I have observed in the perusing of it. As for the Idea in general, I say, that as *Mahomet* hath taken something of all sorts of Religions, to make up his own; in the same manner *Ignatius Loyola*, and all his crew, have made a Rapsody of all sorts of Monastical, and Collegiate Rules, to compose that of their Order. It is for the most part filled with nothing but human Traditions, Hypocrisies, Idolatries, and deviliſh inventions, which are required therein; as to run over all the World, to endevour to draw not only the Infidels, but all the Christians also (if it be possible) to their Idolatrous Worship, the Sacrifice of the Mass, the Worship of Saints, &c. To extend, (as much as in them lies) the Dominions of Antichrist, who is the Pope, and to infect the whole Earth, with the Venom of their perverse Doctrins: This is the general design of their Institute: And as for the Rules belonging to the internal direction of their Houses or Convents, they are a great part of them Superstitious, Impious or Silly

Prosper Stellarius Fund. & Reg. Ord. Hosp. de Orig. Jesuit lib. 1.

Hosp. ibid.

Pra-

Practices. Nevertheleſs I muſt confeſs, that the external Government of their Order, for policy and cunning to compaſs their ends, of heaping Riches and Power in the World, hath not met yet with its like upon the Earth. I ſhall relate here Commpendiouſly of their Rules, only as much as is neceſſary, to prove both the one and the other.

Some Rules of the Jeſuits, drawn from their Common Rules.

RUle 2. They ought to be preſent every day at the Sacrifice of the Maſs, (to abuſe the People with their Hypocriſy.)

Rule 4. They ſhall twice a year renew their Vows after a general Confeſſion, (theſe raſh Vows, the frequent infraction whereof makes them yet more Sacrilegious.)

Rule 12. They ought not to ſleep with the Windows of their Chambers open, (for fear of catching cold.)

Rule 14. None of thoſe who are deſigned for Domeſtick Employments, ought to learn either to Read or Write, that ſo they may ſerve Chriſt with Humility and Simplicity, (as if to Read or Write, was contrary to that.)

Rule 16. They are not to Eat nor Drink between Meals, for fear of prejudicing their Health, (a motive of great perfection!)

Rule 19. They ought to keep themſelves very clean, Cleanlineſs being counted a great inſtrument of health, and of much edification to their Neighbours, (the Temporal Motive is ſet before the Spiritual.)

Rule 35. Being at Table, they ought not to ſalute any but the Superior, (a piece of civility worthy to be made a Rule of!)

Rule 40. They are not to ask Council of any Stranger, without leave of their Superior, (ſo fearful are they of being better inſtructed.)

Rule 41. They ſhall meddle with no buſineſs, even, of Piety, without leave of the Superior; they ſhall not promiſe their aſſiſtance towards it; Nay, not ſo much as ſhew themſelves inclinable to it, (who ever heard of forbiding to be inclinable to Piety?)

Rule 44. If any of their Jeſuits go to ſpeak with a Prelate, or Perſon of Quality, they ought to tell their Superior, what hath been diſcourſed of, (becauſe they are ſent thither as Spies.)

Rule 38. They ought not to diſcourſe abroad, of what is done in their Houſes; and ſhall ſhew to no Body the Rules and Conſtitutions of their Order, (thoſe who do evil love Darkneſs.)

Rule

Rule 39. None shall communicate to Strangers, the Spirital Instructions, Exercises and Meditations of the Society, (were they good, what harm is there in it?)

Statutes drawn out of the Provincial's Rules.

Chap. I. THE Provincial or Superioun of a whole Province, may dispense with all sorts of Rules; (There is the Jesuitical dispensing Power.)

Chap. II. Four Counsellors or Consultors, as they call them, are to assist him with their Counsel, in the concerns of the Society, (observe the Policy.)

Chap. III. It belongs to him to Nominate all the Prefects, and Subaltern Officers of his Province, (the Superiors, and Rectors of Colleges, or profest Houses only excepted) and he is to take a special care, to have some young Jesuits brought up early in the management of Temporal Affairs, that so the Society may be better served. (Politick)

Chap. V. It shall be declared to those who are expelled the Society, that they are no longer bound, to the observance of the sim-

ple Vows they have made. All the difference which is between a ſimple Vow and a ſolemn one, is, that the firſt is a Promiſe made to God, before three or four Witneſſes only, and the latter is done in the preſence of a greater number. They pretend to have the power of diſpenſing with the firſt, but not with the other; as if the greater number of Witneſſes inforced a Promiſe, ſo as to make it indiſſoluble, (Curſed Doctrin of Jeſuits!)

Chap. vi. He ſhall not permit any to learn the Hebrew Tongue, unleſs he be well perſuaded firſt of their ſtedfaſtneſs in the Jeſuitical Divinity, and humble enough to make a good uſe of it. (*viz.* to thoſe who are ſo well rooted in the Errors of Popery, that there is no danger they ſhould part from it.)

Chap. liv. The Society obliges every Jeſuit to follow its particular Opinions, in matters of Divinity and Philoſophy, (as if the Jeſuitical Cloath had the vertue to influence Heads with new Opinions.)

Chap. cxxxiv. Thoſe who are unfit to learn Scholaſtick Divinity and Philoſophy, muſt applie themſelves to ſtudy Caſes of Conſcience: (One may gueſs thereby, what Divines their Caſuiſts are.)

Chap. xiv. Rule 121. The Provincial is to begin his Viſitation, in each of their Houſes and

and Convents, at the Church, to ſee if the Holy Sacrament (their Idol of Bread kept in a Box) is not rotten, or worm-eaten; and alſo in what condition their Relicks are; and during the time of this function the Church-doors are to be kept ſhut, (that Seculars may not ſee the fair Objects of their Adoration.)

Chap. xv. Rule 31. He muſt in his Viſitation examin particularly, if their Jeſuits be ready for all ſorts of Executions and Enterpriſes. (Kings and Princes take heed.)

Statutes drawn out of the Rules of the Præfect, or Superior of Profeſt-Houſes.

Chap. i. Rule x. HE muſt inflict on the Jeſuits, none but ordinary Penances, ſuch as are, to Eat at a little Table by themſelves, to Eat under the Table, to kiſs the others Feet, to recite ſome Prayers in the midſt of the Refectory, and ſuch like things, (theſe are the Penances of the Jeſuits, who deſerve Heaven or them.)

Ibid. Rule 2. He ſhall as well as the Provincial, have the power in his Houſe to diſpenſe with the Rules, Conſtitutions and Decrees of general Chapters, (here is again the Diſpenſing Power.)

Chap. iii. Rule 30. He may now and then, send his Jesuits to beg Alms from door to door, ('tis not enough for them to have good Possessions and Incoms; they must besides go and ravish the Bread of those who are truly poor, asking of it for themselves.)

Ibid. Rule 36. He is to read the Letters that are brought to his Jesuists, and to read those that they send abroad, (great policy to preserve their Society, and know what ever is done or passeth abroad.)

Chap. iv. It declares the great care they ought to take of Souls in Preaching Popery, and hearing Confessions. (The Devil is very much obliged to them.)

Chap. vi. Rule 69. They ought to receive no Mony in trust, unless of those to whom they are much obliged, and cannot be refused. (They will do no service, but to those from whom they have received some.)

Chap. vii. Rule 77. He must endeavour to keep the Friends they have, and to gain the Hearts of those, who may be disaffected to the Society; particularly if they be persons of Quality, (because they are more able to promote their Temporal concerns.)

Ibid.

Ibid. Rule 78. He ought to ſhew himſelf very grateful towards the Founders, and Benefactors of the Society, (ſo much do the *Pagans* and the *Publicans.*)

Chap. viii. He ſhall expreſs his Charity towards the Travellers of their own Society, to receive, and to treat them with all kindneſs, and good Offices imaginable: (The rambling Jeſuits ought to be very well entertained.)

Ibid. Rule 83. They ought not to exerciſe Hoſpitality towards any other Strangers, except it be thoſe whom they have been much obliged to, who would otherwiſe take it very Ill, (Hoſpitality ſo much recommended in Scripture, is baniſhed from Jeſuits Houſes, unleſs it be for themſelves.)

Of the other Rules of the Jeſuits in General.

IT would be too great a Volume, ſhould I in this manner run over all the Rules of this Society; but I will be content to ſay, That part of theſe Rules aims only at eſtabliſhing the Authority of, and Subordination to other Superiors. Some are for the direction of their Studies and Colleges, others for the Govern-

ment of their Novitiates and Profeſt-houſes. Others again are for their Diet, and their Habits. Tis not poſſible to expreſs the great care they ought to take of their Health. The Means they uſe to that purpoſe, are admirable. They have in every Convent a Prefect, or Overſeer of Health, whoſe care and Application is continually to Study the way of promoting the ſame. A part of his Office is to examin, if the Meat which is prepared for the Fathers Jeſuits, is good and well dreſt. He is to look that they be not prejudiced in their Health by bad Air; by too much Heat, Cold, immoderate Labour, or by too great Application of Mind; and ought to give notice of it to the Superior, that he may remedy it. One cannot but ſee in all theſe Rules, the extrordinary great love which the Jeſuits have for their own Bodies; and one would think, they do not believe another Life hereafter. There is moreover amongſt theſe Rules, a great Catalogue to be ſeen of the Maſſes, which their Prieſts ought ſay, and of the Roſaries or Beads, which, thoſe who are not Prieſts, ought to recite every Month, and every Week for their Benefactors, as well living as deceaſed, to get more of them, if poſſible may be. Every Jeſuit Prieſt is alſo obliged to ſay one Maſs every Month, and thoſe who are not Prieſts, one Row of Beads, or the third part of a Roſary, for the Reduction of Hereticks, eſpecially thoſe of the Northen Countries. (They do not ſay for their Converſion, but for

Regulæ Præfecti ſanitatis.

for their Reduction, being all one to them, whether this be effected by way of Perſuaſion, or by Fire and Sword) They do declare in many places of their Rule, that to teach Youth, to preach the Doctrins of the *Romiſh* Church, to execute Miſſions, to aſſiſt ſick Perſons on their Death-Beds, to hear Confeſſions, and to extend, as much as lies in them, the Popes Spiritual Domination, ought to be the chiefeſt employments of the Society. They give directions for that purpoſe, and make an expreſs Vow of the laſt, which they call a Vow of Obedience to the Pope, or of Miſſion. The Subjects who do compoſe this Company, are conſidered five different ways, either as Profeſſed of four Vows; or as Spiritual Coadjutors, who are Prieſts; or as Temporal Coadjutors, who are Brothers; or as Maſters and Students; or laſtly, as Novices. They have particular Rules for all theſe Degrees and Conditions. The General is above all theſe Orders, and they give to him the Glorious Titles of God's Legate, Vicar of God's Republick, which is the Order of the Jeſuits. His Generalſhip is perpetual, and he is only ſubject to the Pope. His chiefeſt buſineſs, beſides the Government of his Order, is to find out all ſorts of means of rooting out the Hereticks, Enemies of the See of *Rome*, and to take away the Lives or Dominions of thoſe Princes or Kings, who are not under its obedience.

Moreri. Dict. Hiſt. Part. 5. Conſtit. c. 3. & Part. 6. c. 1. Hoſp. de Jeſuit.

Of

Of the Encreaſe and Power of the Jeſuits.

THIS Society favoured by the Popes, as wholly devoted to them, did ſo much multiply, and ſo faſt, that Father *Ribadeneira*, a Jeſuit, having made a Catalogue of their Provinces, Colleges and Religious Houſes in the year 1608. (to wit, ſeventy years after the Foundation of their Order) reckons 31 Provinces, 21 Profeſt Houſes, 293 Colleges, 33 Novitiates, other Reſidential Houſes 96. But ſince that time they are ſo much increaſed, that there is no Religious Order ſo much dilated, ſo abundantly favoured with Priviledges, ſo Rich and ſo Powerful as theirs: A Book in Folio would not be enough to give to the Publick the Hiſtory of it: I ſhall only ſay in general, that they are ſpread all over the World; and in thoſe Countries where they have not the liberty to appear in their Jeſuitical Habit, they keep themſelves there *Incognito*, in great numbers, and leave no ſtone unturned to compaſs their intreagues and ill deſigns. All their Houſes and Colleges are very ſtately and curiouſly built. Pope *Gregory* the XIII. gave them in *Rome*, againſt the Orders of the Senate, a whole Iſland, or quarter of the Town, where they pulled down all the Houſes, turned out all the Owners, the Widows and the Orphans, to build there a Col-

Hoſp. Hiſt. Jeſuit. lib. 2. 6. 5.

a College. The ſame Pope gave them 25 Tuns of Gold towards the raiſing of it. They maintain there 500 Jeſuits, of all the parts of the World, who are the chief Emiſſaries of the General, and as ſo many Maſtiff-dogs ready to be let looſe, at his pleaſure, upon thoſe whom they call Hereticks. King *Louis* the XIV. was no leſs liberal towards this Order in his Kingdom, where he cauſed to be built every where ſtately Palaces for them; while *Spain*, *Germany*, *Poland*, *Italy*, and the other Popiſh Countries, have ſuffered theſe Vulturs to gnaw their Entrails, and become fat upon them. *Rodolphus Hoſpinianus*, a very grave and faithful Author, hath left us four Books of the Jeſuitical Hiſtory. He treats in the Firſt, of the Origin, Name, Habit, and Rules of the Jeſuits; he handleth in the Second, the Increaſe and Power of this Order; in the Third, he expoſes to publick view, the wicked Acts, Frauds, Impoſtures, and Bloody Counſels of the Jeſuits, both in *Portugal* and in *France*, the Conſpiracies, Troubles, Seditions, Parricides, horrid and enormous Crimes, which they have committed in *England*, *Scotland*, *Bohemia*, *Hungary*, *Moſcovy*, *Poland*, &c. Laſtly, His Fourth Book does very plainly repreſent their Doctrin of Killing and Depoſing Kings and Princes; their Equivocations and Contradictions. I ſhall not ſpend time to relate them to my Reader here in a Country where their Artifices and Deviliſh Enterpriſes are ſo well known; I will only ſet down a curious

curious Piece, related by the ſame Author in his Fourth Book, which is their form of Conſecrating and Bleſſing thoſe Murtherers, whom they have perſuaded to lay Violent and Sacrilegious Hands on Kings. Here is word for word the order of it.

Ceremonies of the Conſecration, Bleſſing, and Sanctification of Regicides by the Jeſuits, extracted out of a Proceſs, Printed at Delphes, *by* John Andrew.

Hoſp. de Doct. Jeſuit. lib. 4.

HE who is ſo unhappy as to be perſuaded by the Jeſuits to aſſaſſinate either a King or a Prince, is brought by them into a ſecret Chappel, where they have prepared upon an Altar a great Dagger, wrapped up in linnen Cloath, together with an *Agnus Dei*. Drawing it out of the Sheath, they beſprinkle it with Holy Water, and faſten to the Hilt ſeveral Conſecrated Beads of Coral, pronouncing this Indulgence, That as many Blows as the Murtherer ſhall give with it to the Prince, he ſhall deliver ſo many Souls from Purgatory. After this Ceremony, they put the Dagger into the Parricides Hand, and recommend it to him in this ſort. "Thou choſen Son "of God, take the Sword of *Jephte*, the "Sword

"Sword of *Sampſon*, the Sword of *David*, "wherewith he did cut off the Head of *Goli-* "*ath*, the Sword of *Gideon*, the Sword of *Judith*, "the Sword of the *Maccabees*, the Sword of "Pope *Julius* the II. wherewith he cut off the "Lives of ſeveral Princes, his Enemies, fil- "ling whole Cities with Slaughter and Blood: "Go, and let Prudence go along with thy "Courage, let God give new ſtrength to thy "Arm. After which they all fall down on their Knees, and the Superior of the Jeſuits pronounces the following Exorciſm. "Come ye "Cherubins, ye Seraphims, Thrones and "Powers, come ye holy Angels, and fill up "this Bleſſed Veſſel (the execrable Parricide) "with an immortal Glory, do ye preſent him "every day with the Crowns of the Bleſſed "*Virgin Mary*, of the Holy Patriarchs and "Martyrs. We do not look upon him now "as one of ours, but as one belonging to you. "And thou, O God, who art terrible and in- "vincible, and haſt inſpired him in Prayer "and Meditation to kill the Tyrant and He- "retick, for to give his Crown to a Catho- "lick King, comfort, we beſeech thee, the "Heart of him whom we have Conſecrated "for this Office; ſtrengthen his Arm, that he "may execute his Enterpriſe; cloath him with "the Armour of thy Divine Power, that ha- "ving performed his Deſign, he may eſcape "the Hands of thoſe who ſhall go in purſuit of "him; give him Wings, that his holy Mem- "bers may flie away from the power of the "im-

"impious Hereticks; repleniſh his Soul with "Joy, Comfort and Light, by which his Bo-"dy, having baniſhed all fear, may be upheld "and animated in the midſt of Dangers and "Torments. This Exorciſm being ended, they bring the Parricide before another Altar, where hangs the Image of *James Clement*, *Dominican* Fryar, who with a venemous Knife killed King *Henry* the III. This Image is ſurrounded with Angels, who protect him and bring him to Heaven. The Jeſuits ſhew it to him, and put afterwards a Crown on his Head, ſaying, "Lord, regard here thy Arm, and the Execu-"ter of thy Juſtice, let all the Saints ariſe, "bow, and yield to him the moſt honourable "place amongſt them. After every thing ſo performed, he is permitted to ſpeak to none but to four Jeſuits, who are deputed to keep him company. Theſe Fellows are not wanting in their Diſcourſes to tell him very often, that they perceive a Divine Light that ſurrounds him, and is the cauſe why they bow to him, kiſs his Hands and Feet, and conſider him no more as a Man, but as a Saint. Nay, they make a ſhew as if they did envy the great Honour and Glory which does attend him, and ſay, ſighing, "Oh that God had "been pleaſed to make choice of us inſtead "you, and given us ſo much Grace, that, as "you, we might be tranſlated into Heaven, "without going into Purgatory. Here's the end of the Ceremony, and of the Order of theſe Fathers, who call themſelves the Company of Jeſus.

Of

Of the Order of the Fathers of the Oratory.

THIS Congregation of Regular Priests, was Founded at *Rome*, by *Philip Neri*, a *Florentine* Secular Priest in *Italy*. He gathered a Company of Ecclesiasticks, who applied themselves to the exercises of Clerical Life, and got a great Name in the World. They begun their practices in the year 1550, but their Order was not confirmed till twenty five years after, by *Gregory* the III. who gave to *Philip Neri* the Parochial Church of St. *Mary* in *Valicella*, called now *La Chiesa Nuova*. He built there a Convent, where he passed almost his whole Life, not going out but to visit the Seven Churches. In imitation of him, *Peter* of *Berulle* instituted at *Paris*, the Congregation of the Fathers of the Oratory of Jesus. He was peculiarly encouraged to it by Cardinal *Gondi*, Bishop of *Paris*. Pope *Paul* the V. approved this Congregation in the year 1613, and since it hath spread it self very much in *France*, and in the Low Countries. These Priests have this for the end of their Institution, to honour as much as lies in them, the Infancy, Life and Death of our Saviour Jesus Christ, and of the *Virgin Mary*, to whom they render an Idolatrous Worship. They have several times a Week meetings, to which they invite Seculars also, to make them meditate in

Moreri. Dict. Hist.

in their Churches, called by them Oratories (from whence they have got the Name of Fathers of the Oratory) on what the *Virgin Mary* hath done while ſhe was yet a Child; with what Diligence ſhe went to School, with what Modeſty ſhe plaid with the young Girls of her Age; on the great Reſpect ſhe had towards the Prieſts, bowing to them in the Streets; and running in ſuch manner over all the Actions of her Life, till her Death, with particulars, which were never known by Scripture or ancient Tradition; they believe they have performed great exerciſes of Piety, by Preaching to the Seculars three or four hours at each meeting, upon theſe and ſuch like matters. They make it alſo their buſineſs to teach Youth in their Colleges, to Preach and to go on Miſſions. They make no Vows, and can very eaſily go out from their Society to poſſeſs ſome good Living offered to them. They are generally much beloved by all ſorts of people for their Honeſty, and Affability, but mortally hated by the Jeſuits, who have perſecuted them extreamly in theſe laſt Times, accuſing them of favouring the Opinions of *Janſenius*; but indeed it is becauſe they are their Rivals, and they fear, leſt the Papiſts, weary at laſt of their tyranny and impieties, ſhould one day give their Houſes and Colleges to the Fathers of the Oratory. They are Cloathed like ſecular Prieſts, *viz.* with a long black Caſock, a Girdle and a long Cloak of the ſame Colour. This Order hath produced ſeveral, both

both learned and honest men, according to their Principles.

Of the Order of the Fathers of Well Dying.

THIS Religion is instituted to serve the Sick, and comfort them in their Dying-Hour. Those who do compose it, are Regular Clerks. *Camillus* of *Lelis*, was the Author thereof. He was born in the Land of *Abruzzo*, in the Diocese of *Chiety* in *Italy*, called *Buccianico*, and having past the first years of his Life in being a Soldier, he resolved to employ the last in serving the Poor in the Hospitals, and comforting Dying People. Four of his Friends joined with him in the same design; and their new Religion was approved by Pope *Sixtus* the V. in the year 1584, but upon condition, that they should follow some Ancient Rule. These good Fathers being not very well pleased with it, as desirous to have the Honour of being the Founders of a distinct Order, continued still their former practices. In the mean while *Sixtus* the V. passed to another Life; and *Gregory* the XIV. who succeeded him, confirmed this Congregation in the year 1591, making it free and independent. 'Tis called the Congregation of Regular Clerks, serving the Sick. *Moreri. Dict. Hist.*

Their Habit is Clerical, with a Crois on their Breaſt, and another upon their Cloak on the Right Side of Tawny Colour, with a great flopping Hat upon their Heads. They have ſeveral Convents in *Italy*.

Of the Order of Clerks Minors.

Moreri. Diſt. Hiſt.

THE Regular Clerks *Minors*, owe their eſtabliſhment to *Auſtin Adorne*, a Genman of *Genoa*. He ſet up their firſt Congregation at *Naples* in the year 1558, with two other Gentlemen of the family of *Caracciola*, *Auſtin* and *Francis*. The Conſtitutions of their Order were approved by *Paul* the V. in the year 1605. They have a Convent at *Rome* at St. *Laurence* in *Lucia*, where their general abode is; and a College at St. *Agnes* of *Piazza Navona*. They are Cloathed as Secular Prieſts, only with a courſer Cloath.

Of

Of the Order of Barnabites, *or Regular Clerks of St.* Paul.

THIS Congregation was approved at *Bologna*, by Pope *Clement* the VII. in the year 1533. and by *Paul* the III. in 1535. *James Anthony Morigia*, *Bartholomew Ferrara* of *Milan*, and *Francis Mary Zaccaria* of *Cremona*, began to establish it by a Famous Preacher, called *Seraphim*, who perswaded them to read diligently the Epistles of St. *Paul*, for which cause they took the name of Clerks of St. *Paul*. They are called likewise *Barnabites*, either for their great devotion towards that Saint *Barnabe*, who founded the Church of *Milan*, or because they made their first Exercises in a Church of Regular Canons, Dedicated to this Saint. This Congregation is much increased since, and hath produced great men. They have several Colleges in *Italy*, and some in *France*, *Savoy*, and other part. *Auth. des Hab. des Ord. Rel.*

Of the Order of the Holy Ghoſt in Saxia *at* Rome.

Monſieur de Thuy Etats & Empir.

IN the year of our Lord 1198, Pope *Innocent* the III. cauſed to be built at *Rome*, the ſtately and famous Hoſpital of the Holy Ghoſt in *Saxia* or *Saxony*, (which place was ſo called, becauſe formerly the *Saxons*, a people of *Germany*, had their Quarter there) and endowed it very richly for the relief of the Poor, Sick and other Indigents. He ordered a Rule for all the Brothers and Siſters who would enter that Order. In this year 1564, Father *Bernardinus Cirilli*, General of the ſame, Reformed it. This Rule commands all the Brothers and Siſters to live in Obedience and Chaſtity, poſſeſſing nothing as their own, and above all to be careful of the Sick. They make their Promiſe and Vow in ſuch manner. "I, "ſuch one, give and offer my ſelf to God, and "to the Bleſſed *Virgin Mary*, to the Holy "Ghoſt, and to my Lords the Poor Sick, to "be their humble Servant as long as I live; "I promiſe to keep Chaſtity by the grace of "God, and to live without poſſeſſing any "thing as my own; and to you, my General "Maſter, and all your Sceſſors, to pay you "all Obedience, and to take a faithful care "of the Incomes for the Poor. Then the Superior gives him this Anſwer. "For the Vow

"which

"which thou hast made to God, to the Vir-
"gin, and to our Lords the Poor Sick, we re-
"ceive thee, and the Souls of thy Father and
"Mother, to participate of the Masses, Fasts,
"Prayers, Alms, and other good Works,
"which are, and shall be done in the House
"of the Holy Ghost. God make thee partaker
"of them, as we all hope. Know also, that
"the House of the Holy Ghost promises to give
"thee Bread and Water, and an Humble Robe.
This said, the Superior takes a Cloak, on which is a Cross, and putting it on his Shoulders, saith to him, "In virtue of this Sign of the
"Cross all evil Spirits be expelled from thee,
"and Christ Jesus bring thee to his everlast-
"ing Kingdom.

This Congregation hath several Hospitals in divers parts of Christendom, of which that of *Rome* is the Chief. The General Chapters are kept there, and each Hospital is obliged to render an account there by the Duputies of its Administration. Supposing a Religious of this Order be found in possession of any thing, as his own, when he dies, he is not to be buried in Holy Ground, but he is lookt upon as one excommunicated. They wear a Black Sacerdotal Habit, with a White Cross on their Breast, and another upon their Cloak on the left Side.

Of the Congregation of the Hermits of Madam Gonzague.

Monsieur de Thuy Etats & Empir.

Francis of *Gonzague*, fourth Marquess of *Mantoua*, going to one his Country Houses, and passing near an Old Wall, on which was painted an Image of the *Virgin Mary*, his Horse was so much frighted at it, that in curvetting it threw his Master on the ground. A Gentleman of his Retinue, called *Hierom Regnini*, seeing the Marquess all bruised with his fall, fell immediately on his Knees, and made a Vow to the Virgin, that if his Master did recover, he would in that very place lead an Hermetical Life: Which thing having succeeded as he desired, he went about to perform his Vow, and the Marquesses Lady caused a Monastery to be built for him; where several other Gentlemen joined together, and established a Rule amongst them, which was confirmed by Pope *Alexander* the VI. They make no profession, and none of their Observances does bind upon pain of Mortal Sin. They have a General, and about threescore and ten Monasteries, the Chief whereof is that of *Gonzaga*, in which are twelve Hermits. This Congregation began under Pope *Innocent* the VIII. and the Empire *Maximilian* the First.

Of

Of the Fathers of Christian Doctrin.

THIS Religious Congregation was founded by *Cæsar de Bus*, born at *Cavaillon*, a Town of *Provence* in *France*. The end of this Institution was, to Catechise the People, in imitation (as they say) of the Apostles, teaching them the Mysteries of our Faith, and together the gross Errors of Popery. Pope *Clement* the VIII. approved this Congregation, and *Paul* the V. did the same, in the year 1616. He obliged these Teachers or Doctrinaries to make Monastical Vows, and united their Company to that of the Regular Clerks of *Somasc*, to make, together with them, one Body, under the same General. Since that time, by a Bull of Pope *Innocent* the X. granted in the year 1647. the Priests of the Christian Doctrin were disunited from the others, and had a *French* General for themselves. They possess several Convents and Colleges in *France*. There is likewise in *Italy* another Order of the Fathers of the Christian Doctrin, who do acknowledge for their Founder, Cardinal *Charles Borromeo*, who instituted them at *Milan* in the year 1568. *Moreri. Dict. Hist.*

CHAP. XIX.

Of some Religious Orders which have been suppressed, or united to others, or of which, the Authors, the time of their Institution, or Habits are not well know.

First,

Of the Order of the White Men.

IN the year 1399, under the Pontificate of *Boniface* the IX. a certain Priest, came down from the *Alpes* into *Italy*, followed with a great multitude of People. He was Cloathed all in White, had very modest Looks, and by his Speech one might have taken him for a Saint. He deplored with loud and very sensible Expressions, the miserable Condition of Mankind, and Preached Repentance for Sin. He was going directly to *Rome*, with hopes to remedy the evil, first in the place where he thought Religion suffered the most. In his way by *Lucca*, the *Apennine*, and *Tuscany*, great crouds both of Men and Women, of all Ages and Conditions followed him, and took White Cloaths likewise on their Backs. They lay in the night time in the Fields like Sheep, and did Eat together, what ever place they came at, of the Provisions they carried along

Hosp. the Mon.

along with them. Several *Italian* Princes, even Bishops joyned with this Priest, who carried a great Wooden Crucifix in his Arms, which they say, wept for the Sins of the People; and when (by humane Artifice or Diabolical Illusion) it shed Tears, all that went along made great Cries, and asked pardon for their Sins. This Crucifix is kept yet to this day at *Lucca*, in a very Rich Chapel, with great Honour and Worship. This numerous Troop having rested themselves some days about *Viterbo*, Pope *Boniface* the IX. who feared lest this Priest had a design to come and pull him out of his Pontifical Throne, sent Companies of Soldiers, who brought him before him bound in Chains. The Pope made him immediately to suffer a cruel Death, and so having smitten the Shepherd, the Flock was dispersed, every one of the White Men returning with speed to their own Homes again.

Of the Amedyes, or Friends of God.

A Certain Man who took the name of Friend of God, Born in *Portugal*, came in an Heremitical Habit into *Lombardia*; where he fixed for a while his Habitation, at a place called St. *Mary* of *Brescia*, towards *Cremona*.

Cremona. From thence he passed to *Rome*, and made his abode in *Monte Aureo*, called now St. *Peter* in *Montorio*. He went for a great Contemplative Man, and for a Prophet, who had many Visions. From him this Congregation took the name of Friends of God, or Amedees. They wore gray Cloaths and Wooden Shooes, had no Breeches, girding themselves with a Cord. They did possess 28 Convents in *Italy*, and their Congregation begun in 1400. But Pope *Pius* the V. united it partly with that of *Clervaux* or *Cisteaux*, and part of it with the Wooden Shoe-bearers or Soccolanti.

Of the Order of Fontavellane.

De Thuy Etats & Empires traitte des Religions.

ONE *Rodolphus* persecuted by a temporal Lord, withdrew himself between two of the highest Mountains of the *Appennine*, Mount *Latria*, and Mount *Corvo*. He got there in a short time, (as it is usual to Hermits) the name of a great Saint, and Followers, and had there a Monastery built, under the name of the Holy Cross. But his Order after his Death, being fallen from its Observance; a Father of *Camaldoli* reformed it, and being deformed again Pope *Pius* the V. took occasion from thence, to put their Abby in Commendam,

mendam, and gave it to the Cardinal of *Rovere*, Brother to the Duke of *Urbain*, who put in it the Fathers of *Camaldoli*, who are still there.

Of the Beghards, Beghins, and Beghine.

THEY had their beginning in *Germany*, and in the Low Countries, towards the end of the 13 Age. They made profession of Monastical life, under the name of the third Order of St. *Francis*. An *Italian* called *Hermanus*, and according to some others, one *Dulcinus* with his Wife, were the Authors of it. They preached publickly against the Pope, and the Pride of the Church of *Rome*, which they said was not the true Catholick Church. By reason of these Opinions, contrary to the See of *Rome*, they were called also Opinionists, and the Papists charged them immediately, (as they are wont to do, those who not side with them) with Thousand abominable Crimes, which therefore ought to be very suspicious. *Bonifacius* VIII. and *Clement* the V. whom they chiefly attacked, did condemn them, Annihilate their Order, and Excommunicate all those, who after the Dissolution should endeavour to reestablish it again. They were also called *Fratelli*, and

Hosp. de Orig. Mon. l. 6. c. 32.

Brothers

Brothers of Poverty, for the ſtrict Profeſſion they made of it. Beſides theſe Orders, there is mention made in ſome Authors of ſeveral others, *viz.* Of the Lazy-ones, of the Ignorants, of St. *Joſeph*, of St. *Peter*, of the Looking-glaſſes, of the Ladder of God, of the Valley of *Joſaphat*, of the Penitents, of Purgatory, and of ſome others, of which I find nothing almoſt but the Names, and give me no ſufficient matter, wherewith to entertain my Reader. I am apt to believe however, that the Order of Purgatory, which I have named, is none other, but ſome Congregations of Seculars in *Italy*, who meet at certain days in the Week, to pray for the Souls in Purgatory. As for the Penitents, you may be better informed of it by what follows.

Of the Penitents.

Moreri Dict. Hiſt.

THESE are certain Devouts, divided into ſeveral Confraternities, particularly in *Italy*; who make profeſſion of a publick Penance, at ſome preſcribed times in the year. The cuſtom was eſtabliſhed in the year 1260, by an Hermit, who went to Preach in the City of *Perugia* in *Italy*; that the Inhabitants were on the point to be buried, under the Ruins of their own Houſes, which were ready to

to fall upon them, unless by a speedy Penitence, they did appease Gods Anger. All his Hearers very much frighted, having put on Sack-cloth, armed with Whips and Disciplins, went Processionally along the Streets, beating severely their Shoulders for the expiation of their Sins. This Sort of Penance, was afterwards practised in some other Countries, and particularly in *Hungary*, during a raging Plague, wherewith the whole Kingdom was miserably afflicted and wasted. But some while after, it occasioned a very dangerous sect of Flagellants or Whippers, who running by Troops, naked to the Waist, put their Backs all in a gore Blood, publishing that this new Baptism of Blood (so they called it,) blotted out all Sins, even those that they might commit hereafter. These were abolished, but the Confraternities of different colours were confirmed, and are to be seen to this day in *Italy*, and in those Territories of *France* which belong to the Pope, where they make their Processions, especially during the holy Week, disciplining themselves publickly in the Streets. *Henry* the III. King of *France*, having seen in the year 1586, the Procession of the White Penitents at *Avignon*, desired to be admitted into it; and seven or eight years after, he established one like to it at *Paris*, in the Church of the *Austin-Fryars*, under the Title of the Annunciation of our Lady. The most part of his Courtiers listed themselves in it, and failed not to be present with him at the Processions

cessions of the Confraternity; where he did assist himself without Guards, Cloathed all in White Linnen Holland-cloth, in the form of a Sack, having two holes answering to the Eyes, and a long Capuchon or Hood hanging behind. To this Habit was fastened a Disciplin of Line, as a Mark of his Penitent State, and upon his Shoulder he had a Cross of White Satin, upon a Tawny Velvet Ground. Tis observed in the History of the League, that the King practised these publick Devotions, to destroy the Opinion which the People had, that he favoured the King of *Navarre* and the Protestants. Nevertheless, this did not hinder the Papists, from persuading St. *James Clement*, a *Dominican Fryar*, to Murther him, giving him a desperate Wound, with a Poisoned Knife in the Belly, whereof he dyed the 2 of *August*, in the year 1589.

Mainbourg Jesuits in the History of the League.

CHAP.

CHAP. XX.

Of the Habits, and of the Tonsure or Shaving of Monks.

I Have set down at the end of each Order, what Habits those Monks wear, and in what Form and Colour they do differ one from another, according to the Fancy of their Founders. Now I must further more explain to you what a Capuchon, a Scapulary, a Patience, a Force, a Plited Cloak, the Scandals, and the Monastical Crown are.

The Capuchon in its first Institution, was no other thing but a Sack, which the first Penitents wore upon their Heads, with one Corner in, after the manner of the Colliers here in *London*. But our Monks have brought it at last, to the form of a Hood, and is of the same Stuff with their Habits. It is a very commodious contrivance, because when they are hot, they cast it back upon their Shoulders, and when they are cold, they draw it very deep on their Heads, to keep their Ears warm: Some have it so curiously Wrought, that three Women at work can hardly make one in four days. Speaking of it in a Spiritual Sense, they call it the Helmet of Salvation; *Galeam salutis*, and believe, that the Devil hath not the Power in that Harness, to suggest

to

to them ill Thoughts. Some Monks, as the *Benedictins*, the *Augustinians*, the *Dominicans*, &c. wear it very broad, and hanging down almost to the Calf of their Legs, to extend the more on their Bodies the virtue of this holy Garment. The Capucins contrarywise, have the tail of their Capuchion turned right upwards, which makes them (they say) more Terrible to the Powers of the Air, and uniteth them more immdiately to God.

The Scapulary is a piece of Stuff, divided length-ways in half, (and sowed to their Capuchion) which reacheth before and behind, almost to their Feet. Tis called Scapulary, *a Scapulis*, because it covers their Shoulders, and in the Spiritul Sense, it is an Armour against the Devil, Impenetrable to all the Arrows of his Malice.

In Catalogo testium veritatis f. 214, 215.

This Scapulary, when first contrived, was an Habit for work, whereof almost all the Peasants made use formerly, working in the Fields; because this covering their Stomack, Back and Shoulders, and having no Sleeves, it left their Hands and Arms freer for work. Now as the Monks were obliged in the antient times to work with their Hands; St. *Benet* and the other Institutors of Monks, gave them the Scapulary to wear, *Scapulare propter opera tantum.*

Ex Libro ante annos 540. scripto, & edito ab Hatt. Anno 1520

But as for the Monks in our days, who have preferred Idleness before Working, they might also go without a Scapulary. When the execrable Regicide *James Clement*, a Dominican Fryar,

Fryar, went to kill *Henry* the III. he hid his great Dagger under his Scapulary, and made it ſerve in ſuch manner, to an uſe very different from its Inſtitution.

The Patience is only another name, to ſignify the two ſides of their Scapulary; the part which is one their Backs, is called the Hinder-patience, and that one their Breaſt the Fore-patience. This word is in expreſſion of their Sufferings, becauſe one of theſe Monks, having once by chance ſtretched his Scapulary, together with the Capuchion on the ground; they ingeniouſly obſerved that it repreſented a kind of a Croſs, and very luckily for them, they publiſhed that they were the Imitators of Jeſus Chriſt, bearing after him their Croſſes in this World. And, indeed who can doubt but theſe Scapularies being for the moſt part of a very fine Cloth or Linnen, be very heavy Croſſes to theſe poor Monks?

The Frock or Cowl, is a Stately Gown with large Sleeves, which the Monks wear over their other Habits, when they go to Church, or to work in the Towns. In a Spiritual Senſe, it is the Protection of God Almighty, that Surrounds them (they ſay) on every ſide.

The Cape is a long Cloak, plited round about the Neck, and without Sleeves, of which ſome Fryars make uſe inſtead of the Frock. The *Carmelites* particularly wear ſuch Garment, becauſe (they ſay) it repreſents better the Cloak of the Prophet *Elijah*, who they

pretend to have been the Founder of their Order.

The Sandals are Wooden-ſhoes or Clogs, which render them (they ſay) like to the Apoſtles.

The Monaſtical Crown, is a Circle of Hair, which the Barber leaves to their Heads, when he Shaves them.

Beda l. 5. c. 22. *Beda*, in the firſt Book of his Hiſtory, Chap. 22. ſaith, that the Monks and Prieſts have their Heads Shaved, and leave above the Ears a Circle of Hair, in the form of a Crown, to repreſent the Crown of Thorns of our Saviour; and that this Crown is a warning to them, that they ought to imitate Chriſt in his Sufferings, and bear patiently all ſorts of Affronts and Injuries for the ſake of his Name.

Hoſp. de Orig. Mon. l. 111. c. 8. And in truth (ſaith *Hoſpinian,*) theſe good Monks and Prieſts are put very hard to it, and ſuffer every day a great deal of Shame, for the Cauſe of Chriſt Jeſus, and of his Holy Goſpel. Alas, how are they to be pitied, theſe holy Martyrs of the Popiſh Church, ſleeping as they do till Noon-day, upon good Down Feather-Beds! How weary, how tired are they in cutting up the Partridges, the Snipes, the Pheaſants, and others Dainties, wherewith their Tables are covered! Oh the Sharp Thorny-Crown, that ſo cruelly afflicts their tender Heads! How kind, how human were the Barbarous Jews, who drove the Crown of Thorns into the Sacred head of our Lord Jeſus; in compariſon of thoſe unmerciful

Barbers,

Barbers, who Shave every Week or Fortnight, the Heads of Fryars and Monks; and moreover, to accumulate misfortunes, wash them with sweet and odoriferous Waters!

Isidorus and other Authors, give another Explication of the Monastical Crown. They say, that it represents the slight which the Monks ought to make of the things of the World, by losing all their Hairs, except only a small Portion, which they reserve for themselves, to wit, that little Circle about the Ears. This Circle notwithstanding, according to them, is a Royal Crown, that raises them above all other Christians, as much as Kings are above their own Subjects. 'Tis very true, (goes on my Author *Hospinian*) that these Fellows wear a Royal Crown on their Heads, since they are exempted from all Jurisdiction and Power of the Magistrates, when all the others are bound to obey. Nay, they are above Kings and Princes, to whom they are become formidable, and are adored by those of their party, like Gods. Having already gathered for themselves, almost all the Riches of the Universe, they may well boast themselves of their Frugality, and of the contempt of Wordly things, which they so insatiably purchase.

Isidorus l. 2. c. 4. de Officiis. Rabanus l. 1. de Instit. cleric. c. 3. Hugo l. 2. de sacram. Durand. in Ration. l. 2.

Rupertus saith, that the shaving of Monks makes them in a manner bald, to honour Jesus Christ Crucified on *Calvary*, which is by him interpreted, A bald Mountain. *Calvi sunt, quia scilicet Christus in Calvariæ loco Crucifix-*

Rupertus l. 2. de offic. c. 24.

cifixus est. This is a good reason (saith my Author) and worthy of a great Divine.

Lastly, *Bellarmin* adds another Mystery to it, and saith, that this Crown is a mark of Penitence and of Conversion. And my Author follows him closely, and pretends the Monks have neither right nor title to it, since there is no People where lesser signs of true Repentance and Conversion to God, are to be found than amongst these wretched Monks, notwithstanding all their Shavings and Benedictions.

I shall conclude this matter, with saying, that the Monks of the Church of *Rome*, do attribute so much Holiness to their Shaving and Habits, that they think they may with folded Arms go to Heaven, and therefore do neglect the true practices of Justice and Piety, which are approved by God, and commanded in the Gospel.

Treaties

TREATISE OF NUNS.

CHAP. I.

Of their Original, Vail, Shaving, and Grates.

IT is an eaſie thing to obſerve, that there hath been formerly two ſorts of Nuns, or Virgins, Conſecrated to God. The Firſt and moſt Ancient begun almoſt in the times of the Apoſtles; and as Prudent Virgins, endeavoured by the Grace of God, and with all Humility and Freedom followed St. *Paul*'s advice, in keeping their Virginity, not reckoning it an extraordinary merit in themſelves, nor being bound to it by a ſolemn Vow, and

without condemning Marriage, which they often embraced after several years of Virginity, as not being accounted infamous for so doing: Such were the Virgins of the Purest Times. As for the Second Sort of Nuns, who make Vows, they ought to acknowledge their Original from *Eustatius*, an Heretick, who put into their Heads, as foolish Virgins, that there was no Salvation to be hoped for in a Married State; and bound them by Vow, to keep their Virginity. This hapned about the year of our Lord 330. And it was likewise about the same time, that some Virgins and devout Women of the First Order, *viz.* of those who made no Vows, in imitation of the Hermits and Monks of *Thebais* in *Egypt*, joined together and inclosed themselves in Monasteries. This *Eastern* Novelty passed also some years after into the *West*. Some Priests of *Alexandria* in *Egypt*, flying from the *Arian* persecution, retired to *Rome*, and informed the Noble Widow *Marcella* with this kind of Life, which pleased her so much, that having gathered together several *Roman* Ladies, she persuaded them to live in common, and took upon her self their conduct. After the example of so great Ladies, what appeared at first very ignominious for its Novelty, became more Tolerable, and even Honourable; and in several places were built Monasteries for Widows and Virgins Consecrated to God. The Vail which was in use for all the Women in the Primitive Church, and wherewith St. *Paul* saith, *they ought*

Erasm. in vita Hier.

Hierom. in Epit. Martell.

1 Cor. 11.

ought to be covered at Church, in reverence to the Angels, was appropriated to thoſe who did retire into Monaſteries, as an Habit that was to be particular to them, and their diſtinction from thoſe who lived in the World. Some time ſince, the Councils which were held, and particularly that of *Valence* held in *France*, in the year 378, made very rigorous Statutes againſt the Vailed Virgins, who ſhould go out of their Monaſteries to Marry, ordering not to receive them ſo eaſily to Penitence: Nevertheleſs there was yet a Door open for them. But Pope *Innocent* the I. by a very indiſcreet Zeal, and contrary to that Meekneſs of the merciful Jeſus, who is ready to receive Sinners at the firſt moment of their Converſion, ordered in the year 407, that after ſuch a fault as this, they ſhould not be received to Penitence before the death of the Husband whom they had taken; and if they died firſt, they ſtill lay under the ſentence of Excommunication. This Law was confirmed ſince by ſeveral Synods; and every thing going ſtill worſe and worſe in the Church, the Marriages of Nuns were quite diſſolved, and thoſe who contracted them, both Man and Woman were burnt alive. By ſuch means the Nuns were, at laſt, forced to keep their Virginity againſt their Wills. In the mean time, St. *Benet*, having given, as it were, a new Life to Monkery in the *Weſt*, *Scholaſtica*, his Siſter, Founded a great many Monaſteries for Women, whereof ſhe made her ſelf Abbeſs,

Epiſt. Decret. 2 *Can.* 12.

and gave them the ſame Rule which her Brother had written for Men. The following Ages, as more abundant in Superſtition, did alſo abound more in Monks and Nuns, who made ſolemn Vows, and the ſhaving of Women, that was in uſe only in ſome *Egyptian* Monaſteries, which had borrowed it from *Pagan* Virgins, was brought alſo into the *Weſt*. St. *Hierom* in his Letter to the Virgin *Euſtochium*, calls it the Devil's Work. St. *Paul* at
1 Cor. 11. leaſt ſaith, *That it is a ſhameful thing for a woman to go ſhaved.* However the Nuns, a great deal wiſer than this holy Apoſtle, did in progreſs of time attribute to their cutting off their Hair, to their Vails, and mimical Hababits, a holy Virtue, and more than a baptiſmal Grace. But this, notwithſtanding their Habits, remaining always whatever really they were, to wit, pieces of Cloath without that imaginary ſanctifying Virtue, theſe Nuns remained ſtill expoſed to Temptations ſo much the more violent and ſhameful, as their enterpriſes were raſh and unwiſe. Some bad circumſtances, which hapned very often, ſhewed enough that they were only Virgins by force; taking all occaſions to converſe with Men. Therefore the Biſhops thought neceſſary to raiſe up their Walls higher, and to order that they ſhould ſpeak to no body but through Iron Grates, being kept as cloſe as the Priſoners in *Newgate*. Oh ſhame! Now Pagans and Infidels muſt know that Chriſtian Virgins, that they may ſecure honeſty

neſty of Life, ought to be kept in Irons. And let the Papiſts be thanked for the confuſion which reflects from their infamous practices upon the whole Body of Chriſtendom. As for the Government of Nuns, ſome of them are under the Direction of the Biſhops, in whoſe Dioceſe they are, and others under the Obedience of the Generals of the Orders of Men, who profeſs the ſame Rule as they do. The former have Secular Prieſts for their Confeſſors, and the later, Fathers of their Order.

CHAP.

CHAP. II.

Of the Orders of Nuns in General.

WOmen being at least as much inclined to Superstition as Men, they no sooner saw a Monkish Order to spring up, but they undertook to appropriate it to their Sex, building for themselves Monasteries, thereby to imitate, as far as they were able, the extravagancies of Men; nay, outwitting them in forgeries of Revelations, Apparitions and Miracles, to get fame in the World, which (they say) they had left. As they do profess to follow the same Rules of the Monks, leaving only out what is not agreeable to their Sex, and do acknowledge the same Founders of Orders for their own, wear the same Names, and Habits of the same Colour; it would be superfluous to labour, methinks, to set down at length, one by one, all the Orders of Nuns. Therefore I shall only give you here a short Catalogue of their Names, and Times of their respective Foundations, reserving only at the end, to relate more at large some few of the said Orders more worthy the Observation of my Reader.

A Catalogue of the Foundations of Nuns.

Marcella, a *Roman* Lady, is lookt upon as the first Founder of a Claustral Life, and the Mother of Nuns, both in the *East* and in the *West*. She lived at the end of the third Age, and died in the year 410.

The Regular Canoneſſes of St. *John* of *Lateran*, were Founded about the ſame time, as the Fathers of the ſame Order, by Pope *Gelaſe* in the year 440, under the Rule of St. *Auſtin*.

The Regular Canoneſſes of the Holy Sepulcher at *Jeruſalem* are of a very ancient Foundation, and were renewed in *France* in the year 1620, by Mother *Mary* of St. *Francis*, formerly *Claudy du Moy*, Counteſs of *Chaligny*.

The Regular Canoneſſes of St. *Auſtin* were Founded by a *Scotch* Gentlewoman, called *Bridget*, in the year 615. Being extraordinary beautiful, ſhe begged (they ſay) of God, that he would be pleaſed to take away her Beauty, upon which ſhe loſt one of her Eyes.

The Regular Canoneſſes of the Low Countries, *Germany* and *Lorrain* were Founded by the Princeſs *Waltrude*; ſhe lived in the year 650.

The Regular Canoneſſes of *Mons* in *Hainault*, are Nuns only in the Morning, and go a viſiting in the Afternoon in a Secular Dreſs, and

and Marry when they please. They do acknowledge the Lady *Gertrude* for their Founder.

The Regular Canonesses at *Colen* are much like the former, and were Founded in the year 716, by *Plectrude*, Dutchess of *Austrasia*.

The Regular Nuns of St. *Agnes* at *Dort*, were established in the year 1326.

The *Beguines* of *Amsterdam*, derived their Name from *Begge*, a *French* Princess, who Founded there a Monastery for them, having taken her self the Religious Habit; she died in the year 698. They have several other Monasteries in the Low Countries, under the Rule of St. *Austin*, and can Marry when they please.

The Nuns of the Good *Jesus* at *Ravenna*, were instituted in the year 1506, by *Marguarita Rusci*, an *Italian* Gentlewoman, to match the Priests of the Good Jesus, for whom she had Founded a College. They wear great Beads on their Necks.

The Nuns of St. *Cesarius* were founded by him, when he was Archbishop of *Arles*, towards the year 478. They are Cloathed in White, with a Black Vail on their Heads, and observe the Rules which their Founder wrote for them, which are almost the same with those of St. *Austin*.

The Congregation of the Women of the Christian Doctrin, were instituted at *Milan*, by Cardinal *Charles Borromeo*, in the year 1568, whose duty is to instruct those of their own Sex,

Sex, both in the Chriſtian and Popiſh Doctrin: They are ſubmitted to the Rule of St. *Auſtin*, and are of two ſorts, ſome of them being under a Clauſtral Confinement.

The Nuns of the Congregation of our Lady, were Founded in the year 1616, by Mother *Alix*, of the Preſentation, born in *Lorrain*.

The Hoſpitaler-Nuns of St. *John* of *Jeruſalem* were introduced at *Rome*, in the Hoſpital of St. *Mary Magdalen* in the year 1080. There the Women who will go a Pilgrimaging to *Jeruſalem*, do receive their Bleſſing and Paſſports. Pope *Gelaſius* was the firſt that approved this Inſtitution. Theſe Nuns were reformed in *France*, in the beginning of this Age by Mother *Gaillote de Vaillac*, and are called Reformed Hoſpitalers.

The Hoſpital-Nuns of the Holy Ghoſt, were founded in the year 1198, by Pope *Innocent* the III. who built the Hoſpital of the Holy Ghoſt in *Saxia* at *Rome*. He committed it to Men and Women, to take care of the Sick of both Sexes, and preſcribed them Rules. They have on their Cloaths a White Pidgeon, ſurrounded with Beams, to repreſent the Holy Ghoſt. Some Nuns, like theſe, are to be found in the Low Countries, who are under the Rule of St. *Auſtin*.

The Black Nuns are alſo Hoſpitalers, going to Nurſe the Sick at their own Houſes; they are paid for it, and bring that Mony to their Convents.

The

The Order of Women Servants was inſtituted long before by a holy Woman call'd *Fabiola*, in the year 390. They did oblige themſelves to ſerve the Sick, and procure them every thing neceſſary that they wanted.

The Order of the Nuns Knighteſſes, Sword-bearers of St. *James* in *Spain*, was eſtabliſhed there by King *Ferdinand*, about the year 1170. There Office is to lodge and provide with neceſſary things the Pilgrims who go to St. *James* in *Galicia*. They are under the Rule of St. *Auſtin*. Their Cloaths are Black, and on the Right Side of their Robe they have a red Sword, hilted with a Sea-ſhell.

The Nuns of *Tabenneſia*, in *Egypt*, had for their Inſtitutor the Abbot *Pacomius*. His Siſter having been one day to viſit him, he denied to ſpeak with her until ſhe had promiſed to lead the ſame Life as he did. Which having conſented to, he had a Monaſtery built for her, where ſhe was Abbeſs over a great many Women, in the year 340, and obſerved the Rule which her Brother gave her. They were Cloathed all in Black, with Croſſes upon their Vails, and at the bottom of their Robes.

The Nuns of St. *Baſil* were inſtituted about the year 340, by *Macrina* his Siſter, under her Brothers Rule. Some of them are called Canoneſſes of St. *Baſil*.

The *Acæmetes* or Studites begun at *Conſtantinople* in the year 459, but were wholly deſtroyed when the *Turks* made themſelves Maſters of thoſe Countries.

Some

Some Women Hermits, in imitation of St. *Anthony*, were seen in *Egypt* in the year 318, under the direction of a holy Woman, called *Syncletica*; and likewise at *Jerusalem*, under the Abbess *Mary*, in the year 325.

Some others, who follow the Rules of St. *Anthony*, are to be seen yet in *Ethiopia*. They were instituted in the year 1325, by Mother *Imata*. They have on their Heads a kind of a Turbant, made with a striped Calico, and on their Shoulders a little Cloak of yellow Skins of Goats. The rest of their Habits are either Yellow or White, not minding much the Colours. They get their livelihood by their Prayers, which they sell for Mony, or by their Works, and are very charitable to the Poor. They never enter the Church no more than the other Women of that Country. They are for the most part very chast; but it being not accounted any great shame in those Countries to get Children, they likewise oftentimes get great Bellies.

The *Benedictine* Nuns were Founded by *Scholastica*, St. *Benet*'s Sister, who gave them her Brothers Rule in the year 530.

The *Benedictine* Nuns, of the Order of *Cluny*, were instituted by *Odo*, Abbot of *Cluny*, about the year 940.

The *Benedictines* of the Congregation of *Chesal Benoist*, were reformed about the year 1520, by Mother *Tovars*, Abbess of St. *Mary* of *Charentan*.

The

The Reformed *Benedictines* of the Congregation of Mount *Calvary*, were founded by Mother *Anthony* of *Orleans*, Princeſs of *France*, who died in the year 1618.

The *Benedictine* Nuns of the Order of *Camaldoli*, were inſtituted by one *Romauld*, who was alſo the Founder of the Monks of the ſame Order, and died in the year 1027.

The *Carthuſian* Nuns do follow the Inſtitutions of St. *Bruno*, but acknowledge Mother *Beatrix*, a *French* Woman, for their Founder, in the year 1309.

The *Benedictine* Nuns of the Order of *Citeaux*, were Founded by *Humberlina*, Siſter of *Bernard*, Abbot of that place. She run from her Husband, and became Nun her ſelf in the year 1118.

The Military and Knight Nuns of the Order of *Calatrava* and *Alcantara*, were rather for Vanity than for Piety, inſtituted by *Eleonora Gonzales* in the year 1219, under the Rules of the Order of *Ciſteaux*. They wear a white Gown, and a Scapulary with the marks of Knighthood of *Calatrava* on the Breaſt, *viz.* a green Croſs under a green Pear-tree: How wiſely that Order of Knights of *Calatrava* was inſtituted by the Kings of *Caſſiglia*, to fight againſt the Moors, is ſufficiently known: But how ſillily it was alſo purchaſed by Women, every one may judge.

The *Gregorian Benedictines* were Founded by Pope *Gregory* the Great, under the Rule of St. *Benet*, in the year 594. They wear white Cloaths.

The

The *Ambrosian Benedictines* say, that they owe their Institution to St. *Ambrose*, but in process of time embraced the Rule of St. *Benet*. They have white Garments with a black Vail.

The Nuns of St. *Columban*, under the Rule of St. *Benet*, were Founded by *Burgundo Fare*, Sister to the Bishop of *Fare*, in the year 615. They are all in White.

The Nuns under the Bishop's Rules, were Founded by *Eloy*, Bishop of *Noyon*, who made a Convent of his own House at *Paris*, and maintained in it 300 Women. Their Habit is Black, with a White Cloak upon it.

The *Benedictine* Nuns of the Order of *Feuillans*, were Founded by Mother *Margaret*, of *Polastron*, in the year 1588, in imitation of the Masculin Order, Instituted by *John de la Barriere*. They have white Cloaths and a black Vail.

The *Benedictine* Nuns of Mount *Olivet*, were Founded by a Woman, called *Frances de Pontianis*. After forty years of a Married Life, St. *Peter* the Apostle (they say) appeared to her, and made her a Nun, giving her the Vail with all the usual Ceremonies; and St. *Benet* coming in the very nick of time, gave her his Rule. She died in her Monastery of *Torre di Speculo* at *Rome*, in the year 1440. They are Cloathed all in Black.

The Nuns of *Premontre*, were Instituted in the year 1121, in imitation of the Monks of the same Order, under the Rule of St. *Austin*.

The *Dominican* Nuns, were by one *Dominicus* Instituted about the year 1206, who Founded four different Orders of them, as he had done of his Monks, under the Rule of St. *Austin*.

The Nuns of the Redemption of Captives, had their beginning from Mother *Mary du Secours*, who died in the year 1288.

The Nuns *Servites*, or Servants of the *Virgin Mary*, in imitation of the Fryars of the same Order, were Instituted by Mother *Juliana Falconieri*, who died in the year 1341.

The Nuns Hermits of St. *Austin*, were Instituted a little after the Fryars of the same Order.

The Nuns Hermits of St. *Herom*, do falsly boast their Origin from this holy Doctor. Their Order was Confirmed, and perhaps Founded by Pope *Gregory* the XI. in the year 1374.

The Nuns of St. *Cassian* are said to have been Instituted by him at *Marseilles*, or at *Autun*, a Town in the Dutchy of *Burgundy*, about the year 440. They were since put under the Rule of St. *Austin*.

The Nuns of St. *Isidor* had for their Founder *Florentina* his Sister, in the year 598. She put them (as some say) under the Rule which *Isidor* her Brother gave her, tho such a Rule is no where to be found.

The *Carmelite* Nuns begun in *Syria*, a little while after the Foundation of the Fathers *Carmelites*, which was in the year 1122.

The

The Reformed Bare-footed *Carmelite* Nuns, do acknowledge one *Thereſia* a very ſuperſtitious Woman for their Mother: She begun this Reformation in *Spain*, and died in the year 1582.

The Nuns of the Immaculate or Unſpotted Conception of the Bleſſed *Virgin Mary*, were inſtituted in *Portugal*, in the year 1484, by Mother *Beatrix* of *Sylva*. They wear blew Cloathes, having upon their Scapulary, the Image of the *Virgin Mary*, bearing the little Jeſus in her Arms, who kills with a long Spear a Dragon, under the Feet of the Virgin. Pope *Innocent* the VIII. approved it in year 1439, and gave them the Rule of *Ciſteaux*. After the death of *Beatrix*, the Nuns left their Rule and took that of St. *Francis*: Some while after they took again that of *Ciſteaux*, and in the year 1511. *Julius* the II. made them to make another jump to that of the *Franciſcans*.

The *Franciſcan* Nuns, were inſtituted in the year 1212, by *Francis Aſſiſi*, and had one *Clara*, a very ſuperſtitious and deluded creature for their Mother. Some are very diſſolute in their Manners, and go under the name of *Franciſcan* Nuns; others are very ſtrict in their Obſervances, and from that *Clara* are called *Clariſſes*. They have ſome Sifters Servants, who go a begging for them, and are reputed of the third Order of their St. *Francis*.

The Nuns of the Third Order of S. *Francis*, in the year 1221, were by him inſtituted, and did conſiſt indifferently of Unmarried and Married Women, who had left their Huſbands. He gave them a milder Rule than the former, being allowed to live ſingle, or two or three together in their own Houſes. They wear gray Cloathes with a black Vail, are girded with a Cord, and go bare-footed. There is yet another Congregation of the Third Order, confined in Cloiſters, and Founded in the year 1405. By Mother *Angelina* of *Termes*, Counteſs of *Civitella* in *Italy*, who lead a very rigid Life.

The Third Order of Penitent Nuns of St. *Francis*, in which all ſorts of Women, Married or Unmarried, Widows, Honeſt or Diſhoneſt, who deſire to lead a penitent Life are received, was reformed by Mother *Clara Frances* of *Beſanoçn*, who died at *Paris* in the year 1627. They are a kind of *Capucines*, and wear long gray Cloathes.

The Reformed Nuns of the Three Orders of St. *Francis*, had their beginning from Siſter *Colette*, in the year 1410, ſhe pretended to ſeveral Apparitions of God to her on that account, and brought her Nuns to a very auſtere manner of Life, as lying on the Straw, going bare-footed, wearing very courſe Cloth. She died full of Superſtition at *Ghent*, in the year 1447.

The

The *Capucines* are alſo a Reformation of Nuns of St. *Francis*, made by Mother *Mary Longe*, in the year 1538. They live of the Alms which are brought to their Convents, are independent upon the Biſhops, and ſubject only to the Fathers Capucine: They have nothing of their own but a Breviary, a Wooden Croſs, and a Whip or Diſcipline. Upon a new Habit they patch always a piece of an old one. They touch no Mony, but have a Temporal Father that receives, keeps, and ſpends it for them. Except their Vail, which is black, their Habit is the ſame as that of the Fathers Capucine.

The Recolettes were founded in the year 648, by a Spaniſh Gentle-woman called *Benedicta*, under the direction of the Biſhop *Fructuoſus*. But they were afterwards by the Popes put under the Rule of St. *Francis*, and Cloathed as the Capucines, except that their Clothes are longer, and they have a Scapulary.

The Penitent Nuns of the Order of St. *Francis*, in High *Germany*. After having lived ſome while in their Monaſteries, they go into the Woods, and live ſingle, or two together, in a little Houſe, with a little Chapel, after the manner of the ancient Hermits, eating almoſt nothing elſe but Herbs and Roots. They have a ſhort gray coloured Gown, girded with a Cord, go Bare-footed or with Wooden-ſhoes.

The Nuns Sack-bearers were established in *France* by St. *Louis* King of *France*, in the year 1261, at the instance of his Mother *Blanca*. But both the Nuns and the Fryars of the same Order, were suppressed before his Death. They were Cloathed with Sacks, and obliged to a strange odd sort of Life.

The Nuns Urbanistes, under the Rule of St. *Francis*, were instituted by *Isabella* Sister to St. *Louis* King of *France*, with the Title of the Humility of our Lady: She took her self the Religious Habit amongst them, and was made a Saintess by Pope *Leo* the X. in the year 1521. The Nuns of St. *Francis* of *Paula*: Two Spanish Women, *Mary* and *Francis* of *Lucena*, founded this Order in the year 1495, following the Rules of this *Francis*, and except the black Vail on their Heads, they wear an Habit like to that of the Fryars of the same Order.

The Nuns of the Visitation of the Virgin *Mary*, were instituted by *Francis Sales* Bishop of *Geneva* in the year 1610, who writ Rules for them, which were approved by the Popes, and in his Life he could reckon above 30 Cloisters which followed his Institutions. They did afterwards very much increase, particulary in *France*. They have black Cloathes, and a little Silver Cross on their Breasts.

Of

Of the Order of the Ursulines, or Jesuitesses.

THIS is the Female Order of the Jesuits. A young *Italian* Woman called *Angela* of *Bressia*, of a mean Family, published that her deceased Sister appeared to her in a glorious State, with several other holy Virgins, who came down from Heaven to Visit her, and a Voice was heard saying, *Angela* thou shalt not dye, before thou hast instituted a Nunnery of Virgins like these. It was in all likelihood the Voice of the Jesuit, because this *Angela* having declared her Vision to her Confessors, who were Fathers of that Society, they forgot nothing to perswade her, to put in Execution what she was commanded from God. And as *Ignatius Loyola* made a Vow before the Institution of his Order, to go rambling to *Jerusalem*, so did likewise this young Woman, upon which she was struck stone Blind. But this did not hinder her from going thither alone Bare-footed, and living on Alms. (And it was a Miracle indeed, that she could find the way so well.) Being returned from *Jerusalem* to *Venice*, by another Miracle she recovered her Sight, and other new Visions coming one upon another, to forward her design of founding an Order, She went at last about it, and found immediately 76 young Women, ready to embrace

her Inſtitution. This unanimous reſolution of ſo many at once, ſeemed to a Popiſh Author a very great Miracle, though it was indeed the wiſe diſpoſition of the Jeſuits, who had prepared them long before for it. A College was then founded and richly endowed for them, where they began to teach the Women, according to their capacities, as the Jeſuits do the Men. Their Congregation was firſt approved in the year 1572, by Pope *Gregory* the XIII. at the inſtance of the Cardinal *Charles Borromeo*, Archbiſhop of *Milan*, and of *Paul Leon*, Biſhop of *Ferrara*. Upon this pattern *Magdalen Lullier* Lady of St. *Beuve*, inſpired by the Jeſuits, founded in the year 1611, the *Urſelines* in *France*, and Pope *Paul* the V. approved their Eſtabliſhment and Conſtitutions. Their firſt Monaſtery there is that of *Paris*, from whence they have ſpread themſelves through the whole Kingdom, where they inſtruct the young Girls, and take Boarders. They are called *Urſelines*, from a holy Virgin called *Urſula*, and Daughter (they ſay) to a King of great *Britain*, who ſuffered Martyrdom, according to ſome Authors, near *Colen* on the *Rhine*, with Eleven thouſand young Ladies, who went to wait on her. I ſhall not ſtand to reharſe the Hiſtory of it, which ſeems very fabulous, and is variouly related: The *Urſelines* have alſo ſeveral Convents in *Suitſſerland*, *Germany*, and elſewhere. In ſome places they are confined to their Cloiſters, and in others they have liber-

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L'Autheur des Habits des Ordres Relig.

Moreri Dict. Hiſt.

Vide Supplement of Moreris Dictionary at the word Urſule.

ty to go abroad, and keep every where an intimate familiarity with the Jeſuits.

Of the Order of the ten Virtues, or Delights of the Virgin Mary, *called alſo of the* Annunciade.

JEAN Queen of *France*, of *Valois*, Daughter of *Louis* the XI. and Spouſe of *Louis* the XII. King of *France*, having been repudiated, left the Court full of diſcontent, and retired herſelf in the Dutchy of *Berry*, withdrawing all her thoughts from the World, which had proved ſo unfaithful to her. The direction of her Conſcience being in the hands of two Fathers, Cordeliers, who were her Confeſſors, they were not wanting to make uſe of her good Diſpoſitions, endeavouring to perſuade her, that the greateſt honour which ſhe might render to God, was to build ſome Convents of Nuns of their Order, like that of the *Ave Maria* at *Paris*, Founded by Queen *Charllotte* of *Savoy*, her Mother. But this Princeſs, either by a greatneſs of Soul which ſhe had from her Birth, or to get more reputation in the World, would not hearken to their propoſal, for the propagation of an Order already eſtabliſhed; but undertook to found

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a new one of her own invention, pretending for it a Revelation, manifested to her by a Special Voice of the *Virgin Mary*. The Fathers *Gilbert* and *Nicolas* her Confessors, seeing no hopes for their Order, took at last upon themselves to help the Princess in her new design, and after to go and look out four Women for her, upon Condition that they should be likewise their Confessors and Directors. They had the good luck to bring a great number of young Ladies, of the best Families of *Bourges*, and by order of the Queen, they composed a Rule for them, the chiefest business whereof was to honour with a great many Beads and Rosaries, the ten principal Virtues or Delights of the *Virgin Mary*. The first of these Delights and Comforts, was when the Angel *Gabriel* annunciated to her the Mystery of the Incarnation, for which these Nuns took also the name of the Annunciation. The second of these Delights was, when she saw her Son Jesus brought into the World. The third, when the Wise Men came with Presents to worship him. The fourth, when she found the Child Jesus, Questioning the Doctors in the Temple. I shall not stand to relate the rest, which any one may easily imagin. Now, for what belongs to our Order of Nuns, the business was, to get the Confirmation of it in the Court of *Rome*. They met there with much coldness, on the side of Pope *Alexander* the VI. and of the Cardinals, who in hope of getting a great

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ſum of Mony from the Princeſs, ſhewed themſelves very unwilling to grant it. Upon which Father *Gilbert*, a ſubtil cunning Man, was obliged to go to *Rome*, where he plaid them a trick of *Cordeliers* Craft. He having bribed with Mony the Cardinal *John Baptiſt*, *Ferrier Datary*, and great friend to the Pope; This Man went in a Morning to frighten the Pope, and his Brethren the Cardinals, telling them that the glorious Martyr S. *Laurence*, and S. *Francis* had appeared to him, and ſtrictly charged him, to get under pain of their heavy Diſpleaſure, the Rule and Order of the ten Virtues or Delights of the *Virgin Mary* confirmed. The Pope and the Cardinals yielded immedately to it, and this Confirmation was made the 14 of *February*, in the year 1501. *Leo* the X. confirmed it again in 1517. This Order hath been increaſed very much ſince in *France*, *Flanders*, and other parts. They wear a gray Habit, with a red Scapulary and a white Cloak, and have for a Girdle a Cord with ten Knots, in remembrance of the ten Delights, of the *Virgin Mary*.

Of

Of another Order of the Annunciade, *called* Celestes.

THIS was founded at *Genoa* in *Italy*, by a Lady of Quality in the year 1600, and was called of the *Annunciade*, as making profession of honouring particularly the Mystery of the Incarnation. There Statutes are like enough to those of *France*; but they differ in colour of Habits, the Nuns of *Italy* having them white, with a Scapulary and a Cloak of a blew colour, from whence they are called *Celestes*. They receive indifferently into their Convents Widows and Maids, and do possess many Convents in *Italy*, where the Genteelness of their Habits is an inticing Charm to young Ladies.

Of the Order of Clarisses.

Hospin. THE Institutrice of this Order was one *Clara*. She was born at *Assisy* in *Italy*, and became a very Superstitious Maid. She went a Pilgrimaging to *Jerusalem*, to *Rome*, and to St. *Michel* of Mount *Gargan*, and after much rambling, came acquainted with *Fran-*

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ois of *Aſſiſy*, and entred into great familiarity with him. He perſuaded her to leave her Father and Mother, and to come under his Diſcipline: She followed the advice, and fled from her Houſe one night to *Portiuncule*, where this *Francis* was with his Fryars, who received her with lighted Torches, and great Devotion. There having cut the Hairs off her Head, ſhe ſhewed herſelf in this condition the next day, to her Relations who came to look for her, and by the Vow ſhe ſaid ſhe had made, took from them all hopes of bringing her home again: She withdrew herſelf afterwards, by *Francis*'s advice to the Church of St. *Damian*, and there gave beginning to the poor Maids, called from her name *Clariſſes*, in the year 1225. So the Brothers *Minors* of the Order of St. *Francis*, acquired to their great ſatisfaction a Female Order for themſelves; but *Gregory* the IX. ſeemed for a while to take delight in croſſing of them, commanding they ſhould not viſit the Nuns. But the Holy *Clara* did remedy it, and by her Prayers and Interceſſions prevailed ſo much with this *Pontiff*, that ſhe made him to recall his Decree. She applied herſelf to the practice of extraordinary Penances, that ſpoiled her Conſtitution, and rendred her very Sickly, bearing alſo in this World, the juſt Pain of her indiſcretions. She obtained the Title of the greateſt poverty for her Order, from *Innocent* the III. and the Opinion of her Sanctity being ſpread very far, there were ſeen both

Anthonin Paragr. 4.

both in the Country and in the Cities, great numbers of Monasteries built for the reception of Women, who would imitate her Hipocrisy and Superstitions. From that time, this Order, as well as the others, hath encreased more and more in the Countries Subject to Popish Tyranny.

Of the Order of St. Katherin *of* Siena.

THIS *Katherin* was born at *Siena*, a City of *Tuscany* in *Italy*. She saw in a Dream, being yet very young (according to the Relation, she hath made herself of it) the Founders of several Religious Orders, and amongst the others, St. *Dominick* holding a Lilly in his Hand (as he is usually painted.) All these Saints exhorted her to chuse a Religion, in which she might render a greater Service to God; and *Katherin* ran rightly to St. *Dominicus*, preferring him before all the others, and begged of him the Religious Habit of his third Order, which he held in his Hand; and it was granted her. She was so strangly affected by this Vision, that she afterwards entred that Order, against the Will of her Father and Mother. She was extreamly forward, in the outward practices of Penance, Disciplining her self every day, even to drawing Blood with

Anthonin tit.23.c.14. Paragr.1. & 9.

with Iron Chains, for the Souls in Purgatory. Chriſt Jeſus (ſaith the Legend of her Life) came very often into her Chamber to viſit her. He brought ſometimes along with him the Bleſſed *Virgin Mary* his Mother, ſometimes St. *Dominic*, St. *Mary Magdalen*, St. *John* the *Evangeliſt*, the *Apoſtle* St. *Paul*, and other Saints, who came by turns to Chatter with her. And one day Jeſus Chriſt appeared to her, and at the requeſt of the *Virgin Mary*, who was there preſent, took *Katherin* viſibly for his Wife, giving her a very fine golden Ring, with four precious Stones, and a very rich Diamond in the midſt. The Witneſſes of this Marriage, were St. *John* the *Evangeliſt*, St. *Paul*, and St. *Dominic*, who all the while the Ceremony laſted, ſung very Melodiouſly the Pſalms of *David*. All this bleſſed company being returned to Heaven, *Katherin* was left alone with the Ring on her Finger (a ſign that there was nothing of a ſtrong imagination in the whole matter) and ſhe wore it all her Life long. This holy Virgin being once in Prayer, deſired Chriſt Jeſus her Husband, to take from her, her own Heart, and to give her a new own pleaſing to him. The Divine Bridegoom, not willing to deny her any thing, came near, and making an Inciſion into her left Side, pluckt out her Heart. So that *Katherin* remained for ſome while without any Heart, until being another day at Prayer in the Chappel of the Siſters of the Penitence in the Church of the Dominican

Ibidem in eâdem Legenda.

Ribaden. in his Legend.

Dominican Fryars of *Siena*, a Celeſtial light ſurrounded her in a moment, and our Lord Jeſus was ſeen holding in his hand a red ſhining Heart, and coming near to *Katherin*, put it in the Inciſion which he had made before in her Side; ſaying, *My Dear, I have taken from thee thy heart, according to thy deſire, here I give thee mine, by which thou ſhalt live.* Which having performed, he cloſed up again the Wound, and diſappeared, but the Scar remained viſibly in it, leſt any body might queſtion the truth of this wonderful Operation. Another time Chriſt Jeſus appeared to her, and Bathed her whole Body, with his own precious Blood, that ſprung out of his Wounds: And another time again he Cloathed his dear Spouſe, with a Robe which he drew out of his Sacred Side, all died with his Blood. Since that time, *Katherin* did not feel any cold in her Body, even in the midſt of the bittereſt Winters. All theſe and other ſuch like Miracles, which were daily performed in favour of this Sainteſs, did not ſerve a little towards the increaſe of her Order. Several young Women joyned themſelves to her, followed her practices, and would afterwards be called from her name, Nuns of St. *Katherin* of *Siena*. They have yet abundance of very ſtately and rich Monaſteries in *Italy*, but are not ſo unmerciful to their Bodies, as their holy Foundreſs was to her's. This is the Female Order of the Dominican Fryars.

Of

Of the Order of Repenties, or Penitent Siſters.

JOHN *Tiſſeran*, a *Franciſcan* Fryar of *Paris*, Founded in the year 1494, the Order of Penitent Siſters, in honour of St. *Mary Magdalen*. He was a great Preacher, and honeſt Man. After he had pierced by his Sermons to the quick, the moſt hardned Hearts, and converted ſeveral debauched Women, he formed this Inſtitution, that they might retire thither, who by Gods Grace had forſaken their Sins. He cauſed a Monaſtery to be built, and above Two hundred of theſe Women offered themſelves to come in willingly, and ſome of them were permitted to go a begging about for the reſt: Such was their condition in the year 1500, when *Louis* Duke of *Orleans*, who was ſince the XII. King of that name, gave them his Palace of *Orleans*, where they had their Habitation, till in the year 1572, when Queen *Katherin* of *Medicis* transferred them elſewhere. Pope *Nicolas* the IV. approved this Order, and granted ſo many Indulgences, and Bleſſings to it, that the number of leud Women increaſed very much at *Paris*, ſeeing the way ſo eaſy to go to Heaven, by entring thoſe Monaſteries, after having led an abominable Life. This Order paſſed from *France* into *Italy*, where a great many of theſe Con-

Moreri Dict. Hiſt.

vents are to be ſeen, they do not ſtay now till theſe debauched Creatures come and ſurrender themſelves willingly, but they force them to go in, and being Whipt for ſeveral days, till they promiſe amendment, they are admitted at laſt to the Holy Habit of that Religion. If Popery does ever return to *London*, theſe Nuns may find a fine Monaſtery ready for them in *Bridewel*.

Of the Order of the Nuns and Monks of Fontevrault.

THIS is an Hermaphrodite Order of both Sexes, and the weaker Sex does command the other. It was Founded in the year 1100, ſome while after the Celebration of the Council of *Poitiers*, by *Robert d' Arbriſſel*. He was firſt Archdeacon of *Rennes*, and received a particular Miſſion from Pope *Urbanus* the II. to go and inſtruct the People by his Preaching. He did it accordingly, and with ſuch ſucceſs, that ſeeing himſelf followed by Crouds both of Men and Women, he built for them Cells in the Woods of *Fontevrault*, three Leagues from *Saumeur*, on the Confines of *Poitou* in *France*. Afterwards having ſet the Women apart, he formed that famous Monaſtery, chief of the whole Order, the Abbeſs whereof

whereof is General, and commands the Men. Pope *Paſchal* approved of it, and his Succeſſors granted to it fine Priviledges. There are reckoned amongſt the Abbeſſes of that place fourteen Princeſſes, five whereof have been of the Royal Branch of *Bourbon*. *Robert d' Arbriſſel* by ſubjecting in ſuch manner Men to Women, pretended to honour the holy Hiſtory, releated in St. *John* Chapt. XIX. where it is written, that Chriſt being on the Croſs, recommended his beloved Diſciple St. *John* to the *Virgin Mary*, and commanded him to acknowledge her for his Mother. This Order is under the Rule of St. *Benet*, *Robert* having only added ſome Conſtitutions to it. They have about 60 Monaſteries in *France*: The Nuns wear a black Habit, with a white Vail, and being at Church, a long black Gown with large Sleeves. The Monks are all in black as ſecular Prieſts, but upon their Caſock they have a Camail, as the *French* Biſhops, at the bottom of which hang two little ſquare pieces of the ſame Stuff, one before and the other behind.

Of the Order of St. Briget, *for both Sexes.*

BRIGET Queen of *Sweedland*, and Widow, in the year 1360, went to *Rome* to Pope *Urban* the V. to obtain from him the confirmation of a new Order of both Sexs, which ſhe had inſtituted (ſhe ſaid) by expreſs command of Chriſt himſelf. The Pope received her very kindly, becauſe ſhe was eſteemed as a Saint, and endowed with the Gift of Propheſy. He confirmed her Order, at the firſt requeſt ſhe made for it. Her Inſtitution was in this manner: The Monaſteries were built double. In one half, which was ſeparated from the other by a Wall, were encloſed the Maids and the Widows, under the direction of an Abbeſs, and the other half was Habited by the Men. The Church was ſo contrived, that it ſerved both for the Men and the Women, the Monks having the inferiour part of it, and the Nuns the Superiour. The Men were to take care of the Spiritual matters, and the Women of the Temporal. Their Monaſteries had generally great Revenues, but for want of them the Nuns were to work for their living, and that of the Monks; both Men and Women were to obey the Abbeſs. Now ſince the Rule which St. *Briget* brought to *Urban* the V. to be confirmed, was written and given to her by Chriſt him-

himſelf, as it was acknowledged by this Pope and all his Succeſſors, who pretended to be the infallible Oracles of Truth; methinks I cannot well forbear to relate ſomething of it, to the end that Proteſtants may not be altogether deprived of the Knowledge of this new Goſpel.

The Rule dictated by Jeſus Chriſt himſelf, in Honour of his Mother the Bleſſed Virgin Mary.

Chap. i.

CHRIST ſaith in this Chapter, that Humility, Chaſtity and willful Poverty, ought to be the firſt beginning of this Order. That both the Monks and the Nuns, ought to poſſeſs nothing of their own, not ſo much as a Farthing, neither touch with their Fingers Gold or Silver, unleſs it be in their works of Embroidery, with the Permiſſion of their Abbeſs.

Chap. ii.

Chriſt preſcribes the Form of their Beds, Blankets, Bolſters and Pillows.

Chap. iii.

Chriſt ſets down all the Habits and Vails of the Nuns, both for Summer and Winter: Orders that their Vails be pinned with three Pins, and that there be on the top of them, a little Crown of white Linnen, ſpotted with little pieces of read Cloth, cut after the form of drops Blood.

Chap. iv.

Chriſt will have theſe good Siſters to recite every day, in honour of the *Virgin Mary* his Mother, an Office of three Leſſons, with many *Ave Maria's*, and *Salve Regina's*; every *Saturday*, to have a Maſs ſung of the *Virgin Mary*; and lo here is the Prayer which Chriſt hath himſelf compoſed, and will have them to recite in honour of his Mother. "We beſeech the O moſt gracious and boun-"tiful *Virgin Mary*, Queen of the World, "and of Angels, to refreſh the Souls in Pur-"gatory, to obtain Remiſſion for Sinners, "and Perſeverance to Juſt Men, and to pre-"ſerve us from all evils, through Jeſus Chriſt our Lord.

Chap. v.

Chriſt does order the hours in which Silence is to be kept, *viz.* from the beginning of the

the Night, till the Maſs of his Bleſſed Mother be ended the next Morning.

Chap. vi.

Chriſt forbids the Men to enter the Monaſtery of his Nuns.

Chap. vii.

Chriſt ſets down which days the Seculars may come to Diſcourſe, and Converſe with the Nuns at the Grate, *viz.* on *Sun-days* and *Holy-days.*

Chap. viii.

Chriſt preſcribes the Faſts of the year, and will have them to faſt with Bread and Water on certain days, eſpecially on the Eves before the Holy-days of the *Virgin Mary.* And thoſe days which are not Faſts, they ſhall Eat Fleſh-meat only at Dinner, and at Supper Fiſh, Eggs, Milk and other ſuch things.

Chap. ix, x.

Chriſt gives Rules for the reception of Novices, and ſets down very exactly all the Ceremonies to be performed by the Biſhop in their Conſecration, and all the Prayers which he ought to read in giving them the Religious Habit and Vail.

Chap. xi.

Chriſt will not have above ſixty Siſters in each Monaſtery, and in thoſe of Men thirteen Prieſts only, in the Honour of the thirteen Apoſtles, the thirteenth whereof is St. *Paul*; beſides them there ſhall be four Evangeliſts or Preachers, to repreſent the four Doctors of the Church, St. *Ambroſe*, St. *Auſtin*, St. *Gregory* and St. *Hierom*. There ſhall be moreover eight Convers Brothers to ſerve the Prieſts. So that (ſaith Chriſt) reckoning the ſixty Nuns, the thirteen Prieſts, four Evangeliſts and eight Convers Brothers, all theſe together make up the number of the thirteen Apoſtles and ſeventy two Diſciples.

Chap. xii.

Chriſt declares here what Habits the Prieſts, the Evangeliſts and Convers Brothers are to wear. They muſt be all of a gray Colour; but the Prieſts ſhall have on their Cloak a piece of red Cloath cut like a little round Wafer or Hoſt, as a memorial, that they are to ſacrifice every day my Body in the Maſs. As for the Evangeliſts, they ſhall wear on their Cloaks little pieces of red Cloath cut in form of Tongues, becauſe the Holy Ghoſt hath filled them with Wiſdom and Underſtanding. And the Convers Brothes ſhall have on theirs a white

a white Croſs, with five little pieces of red Cloath, in honour of my five Wounds.

Chap. xiii.

The Abbeſs (ſaith Chriſt) ſhall be elected from amongſt the Siſters, and be their Miſtreſs; becauſe the *Virgin Mary*, my Mother, in whoſe honour this Order is Inſtituted, after my Aſcenſion into Heaven, was the Head and Queen of my Apoſtles and Diſciples.

Chap. xiv.

The thirteen Prieſts ſhall wholly apply themſelves to Divine Service and Prayer.

Chap. xv.

The Nuns, the Prieſts, and the Convers Brothers ought to confeſs their Sins, at leaſt, three times in the year.

Chap. xvi.

They ſhall receive the Holy Sacrament every Holy and Solemn Day, and the moſt Devout every *Saturday*.

Chap. xvii.

Chriſt orders Penances, and Faſts for delinquent Siſters.

Chap.

Chap. xviii.

He orders a ſpecial Puniſhment for thoſe, who dying ſhall be found to have ſomething of their own.

Chap. xix.

Chriſt will not have them to receive any Preſent from their Friends or Relations.

Chap. xx.

All the Regular Places of a Monaſtery ought to be built, before the Nuns and Monks come to live in it. Chriſt regulates the Foundations and Revenues of each Convent, and how the Oblations made to them ought to be employed.

Chap. xxi.

Chriſt orders Thirteen Altars in every Church, a Chalice for each Altar, and two for the great Altar, with a precious Box to put his Body in. The Relicks of Saints muſt be ſhut up in Golden and Silver Boxes. He goes on with the other Ornaments of the Church.

Chap.

Chap. xxii.

Chriſt forbids to receive the Nuns to Profeſſion before eighteen years of Age, and the Men before twenty five.

Chap. xxiii.

My Mother (ſaith Chriſt) having divided her time into three parts, one for praiſing God with her Mouth, the other to ſerve him with her Hands, and the third for her Corporal Neceſſities; ſo likewiſe ought the Siſters to divide theirs, *viz.* in praiſing God, attending to work, and ſupplying the wants of their Bodies.

Chap. xxiv.

Chriſt does not allow to his Nuns, any difference in Eating and Drinking, being to be ſerved all alike.

Chap. xxv.

Chriſt orders Iron-Grates, a Turning-Box, to ſlip every thing neceſſary into the Monaſtery. The Prieſts ſhall not enter the Apartment of the Nuns, unleſs it be to carry the Sacrament to the Sick, or to bury them when they are dead.

Chap.

Chap. xxvi.

The Biſhop of the Place ſhall have Juriſdiction, and Right of Viſitation in the Monaſteries, both of Men and Women. No Monaſtery, of this Order, ought to be built without the Pope's Conſent. When this Rule hath been confirmed by the Pope (ſaith Chriſt) ſome *Benedictines* or *Bernardine* Monks muſt be deſired to take the trouble to ſettle and appoint the Chaſtiſements for the Tranſgreſſion of this Rule : The Ceremonies for Burials, what the Biſhop ought to obſerve in his Viſitation, and in what caſe he is permitted to enter the Monaſtery, and what is wanting to this Rule, muſt be ſupplied by St. *Benet*'s and *Bernard*'s Rules.

Chap. xxvii.

Chriſt Commands a Coffin ſhall be placed at the Church-gate, to the end that the Siſters looking on it, may be continually mindful of Death.

Chap. xxviii.

Chriſt promiſes all kind of Helps to this Order, and abundance of Graces and Bleſſings to thoſe who ſhall maintain the obſervance of it.

Chap.

Chap. xxix.

The moſt part of this laſt Chapter is employed by Chriſt, in giving directions to *Briget*, how ſhe ſhall make the Pope and all the World believe, that this Rule comes immediately from himſelf. He ſaith, that the Pope ſhall ſufficiently know by the Wiſdom of theſe Rules, that they proceed from him; and in caſe he ſhould queſtion the truth of it, ſhe ought to produce three Witneſſes, *viz.* a certain Biſhop whom ſhe knows, a Monk, and a Prieſt of her own Country, who will ſerve fully to convince him. Chriſt promiſeth to be very liberal of his Bleſſings towards thoſe Cities, Provinces, and Kingdoms who ſhall be ſo happy as to contain Monaſteries of this Order. He ſaith, that if one does ask him why he did not give this Rule, nor had it Confirmed before the Creation of the World? The Reaſon is, becauſe he was not pleaſed to do it (Obſerve how a fooliſh Woman makes Chriſt, the Eternal Wiſdom to ſpeak; as if God's Omnipotency could reach to give a Rule to Monks and Nuns, and have it confirmed by a Pope, before the Creation of the World.)

Laſtly, He concludes this Fine Chapter with theſe Words, worthy of Obſervation; "Thou, "*Briget*, to whom this Rule is given, ſhalt "take care to bring it to the Pope. I am "he, who, when I commanded my Diſciples "to

" to go to a Town, and thence to fetch me an " Aſs, could have made it come to me with- " out their help, by my Almighty Power. " And I could cauſe now, in a moment, " that this Rule ſhould be brought to the " Pope, and be Confirmed by him; but it is " Juſt, that for greater Spiritual Labours, the " Soul ſhould receive a more ample Reward. Thus does this Rule end, dedicated to Saint *Bridget* by Chriſt himſelf. I have extracted it from *Hoſpinian*; and even for fear of being too long, I have left out ſeveral things which would ſeem very ridiculous. One may ſufficiently ſee by what I have here related, how blind the Ignorance of thoſe Times was. This Order, notwithſtanding the fair Promiſes which Chriſt (if we will believe Popiſh Lies) made of heaping Bleſſings upon the Kingdoms, Provinces, Cities, and Perſons who ſhould Found ſuch Monaſteries, did not increaſe in that meaſure, which this *Bridget* did hope for; ſome few only were ſeen to ſtart up here and there in *Sweedland*, and ſome few others were built in *England*, the firſt whereof was at *Richmond*, in the year 1414.

Of

Of the Order of Guaſtalla.

THAT my Reader may underſtand better, in what exceſs of miſery theſe Monkiſh Orders, compoſed both of Men and Women, do end at laſt; I have reſerved for this place the Order of *Guaſtalla*. It was Inſtituted in the year 1537, at *Mantoua* in *Italy*, by a Counteſs called *Guaſtalla*, at the inſtigation of Brother *Baptiſta*, of *Cremona*, a *Dominican* Fryar, and was made up of Monks and Nuns, who, to overcome Fleſhly Luſts, did lay together a Monk with a Nun, in one and the ſame Bed, putting a big Wooden Croſs between both, which (as they gave out) had the Virtue to quench Rebellious Concupiſcence. But this Croſs being but a very low Wall of Partition, and ſeveral ſcandalous diſorders and works of Darkneſs ariſing from this fooliſh Inſtitution, this infamous Order came to an end at laſt, being deſtroyed all over *Italy*. *Auth. Alv. p.* 27.

A TREATISE OF Military Orders Regular.

HAVING treated of Monaſtical Orders, I thought I could not well forbear from ſaying ſomething of thoſe Military Orders, who are under Religious Rules and Vows; letting aſide the others, which for diſtinction from theſe are called Secular; as is the Noble Order of the Garter in *England*, that of St. *Michael* in *France*, of the *Annunciade* in *Savoy*, of the Golden Fleece in *Spain*, and others who do not properly belong to Monaſtical Hiſtory. The moſt Ancient, and alſo the moſt Famous of the Military Orders Regular, is that of St. *John* of *Jeruſalem*, which went likewiſe formerly under the name of *Rhodes*, and now under that of *Malta*.

Of the Order of Knights of St. John *of* Jeruſalem, alias *of* Rhodes, *now of* Malta.

Moreri.

THIS Order was a very ſmall thing in its beginning. Some Merchants of the City of *Melphi*, in the Kingdom of *Naples* in *Italy*, who Traded into the *Eaſt*, got permiſſion from the *Calif* of *Egypt* to build for them, and for thoſe of their Nation, who came in Pilgrimage into *Paleſtina*, a Houſe at *Jeruſalem*, paying for it a yearly Tribute. Some while after they built alſo two Churches, that of the *Virgin Mary*, and that of St. *Mary Magdalen*, the firſt for the Men, and the other for the Women who went thither a Pilgrimaging. This deſign encouraged ſome others to do the like, who Founded likewiſe a Church, and an Hoſpital, in which care was taken of the Sick, and of thoſe who went to viſit the Holy Places. In the year of our Lord 1099, the Chriſtians, under the conduct of brave *Godfrey* of *Bullen*, made themſelves Maſters of *Jeruſalem*, and the Hoſpitalers Brothers of St. *John* did not a little help towards it: For obſerving that the *Turks* began to loſe ground, and to yield to the vigorous attack of the Beſiegers, they fell unawares on their Reer, and with the help of all the other Chriſtians of the Town, they forced the

Hoſpinian.

the Guards, and opened the Gates of the City to the Beſiegers. One *Gerard Tune* was then their Director, or Grand Maſter, who having alſo ſignalized himſelf in the great fight at *Aſcalon*, King *Godfrey* gave, for a Reward to the Hoſpitalers, great Eſtates and Poſſeſſions, to put them thereby in a condition to exerciſe Hoſpitality, and reſiſt the *Barbarians* that ſhould offer any injury to Pilgrims on the Highways. King *Baldwin*, Succeſſor to *Godfrey*, loved and favoured them mightily; and it was under his Reign, in the year 1104, that they took the Religious Habit, to wit, a black Caſock, and over it, on the left Side, a white Croſs, with eight Spikes, obliging themſelves by Vow, to receive, treat, and defend Pilgrims; and alſo to maintain with force of Arms the Chriſtian Religion in their Country. They followed St. *Auſtin*'s Rule, except in the Cononical Office; being obliged, inſtead of it, to recite every day a certain number of *Pater Noſters*. *Gerard Tune* added to it likewiſe ſome particular Conſtitutions. About the year 1118, the Ruin of the Chriſtian Affairs, in the *Eaſt*, forced the Hoſpitalers to leave *Jeruſalem*; and after the ſurrender of this City they retired themſelves to *Margat*, and thence to *Acri*, which they defended with great valour, and followed *John* of *Luſignan*, who gave them in his Kingdom of *Cyprus*, *Limiſſon*, where they ſtaid till the year 1310. And in that very year they took *Rhodes*, under the Command of their

Great Maſter *Foulques*, of *Villaret*; and the following year they defended it againſt an Army of *Saracins*, with the aſſiſtance of *Ame* the IV. Earl of *Savoy*. The Hoſpitalers took from hence, the name of Knights of *Rhodes*; but were chaſed ſince from thence by *Solyman*, who took it from them in the year 1522, after a brave Defence. *Rome* offered its Boſom for their retreat, and Pope *Adrian* the VI. gave to that Order the City of *Viterbo*; and ſix years after, the Emperor invited them to take poſſeſſion of the Iſland of *Malta*, in the *Adriatick* Sea, to cover his Kingdom of *Sicily* from an Invaſion. They defended valiantly this little Iſland againſt the *Turks*, under the Command of their Grand Maſter *John de la Valette Pariſon*. Theſe Infidels, after the loſs of four Months time, of 78000 Cannon Shots, of 15000 Soldiers, and 8000 Seamen, retired with great Confuſion. Both the Town and the Iſland have been ſince very ſtrongly fortified. The Order was compoſed of eight different Nations; but ſince the ſeparation of the *Engliſh* from the Church of *Rome*, there are only ſeven. The firſt is that of *Provence*, the Head of which is Great Commander of that Religion: The ſecond is that of *Auvergne*, and its Chief is Mareſchal of the Order: *France* is the third, whoſe Chief is the Grand Hoſpitaler: The fourth is *Italy*, the Head of which is Admiral: The fifth of *Arragon*, hath the Charge of Great Conſervator: *Germany* is the ſixth, and hath that of Great Bayliff of the Order:

Order: The ſeventh is *Caſtiglia*, the Head whereof is Great Chancellor: *England* was formerly the ſixth, and the Chief of it was Great *Turcopelier* of the Religion, that is, Colonel of the Horſe. Whoſoever deſires to be received into that Order, ought to prove his Nobility for four Generations, as well by his Mothers ſide, as his Fathers; to be twenty years old, and born in Lawful Marriage, except the Natural Sons of Kings and Princes. Amongſt the Knights, ſome have Grand Croſſes, who alone can pretend to the Dignity of Grand Maſter, who is the Superior and Sovereign of *Malta*. There are alſo Knights Servants, taken from very good Families. The Courage both of the one and the other does increaſe every day amongſt the continual dangers of a Bloody War againſt the moſt formidable Empire of the Univerſe, and they are the Bulwark of Chriſtendom on that ſide againſt the *Turks*. From the year 1099, to 1663 they have had ſixty Grand Maſters.

Of the Order of Templars.

Morcri. THEY began in the year 1118 at *Jeruſalem*: *Hugo* of *Paganis*, *Geofrey* of St. *Omer*, and ſeven others, whoſe Names are unknown to us, Conſecrated themſelves to the Sevice of God after the manner of the Regular Canons, and made their Profeſſion in the Hands of the Patriarch of *Jeruſalem*. *Balduinus* II. King of *Jeruſalem*, lent them a Houſe near the Temple of *Solomon*, from which they had the name of Templars, or Knights of the Temple. In the mean while, as they lived only by Alms, the King, the Prelates, and Lords of that Kingdom gave them Eſtates, ſome for a while, and ſome for ever. The Aim of this Inſtitution was, to defend the Pilgrims againſt the ill uſages of the Infidels, and to keep the ways free for thoſe who would make a Journey to *Jeruſalem*. Theſe Nine Firſt Knights, did admit none into their Society, till in the year 1128, after a Celebration of a Council held at *Troyes* in *Champagne*. *Hugo* of *Paganis* came to it with five of his Brethren, and asked for a Rule. *Bernard*, Abbot of *Clairvaux*, who was there preſent, was appointed to draw them one; and it was ordered that they ſhould wear a white Habit; and ſince, *viz.* in the year 1146, *Eugenius* the III. added to it a red Croſs on their

their Cloaks. After that, this Order grew for some while to a great Honour and Reputation, and got so great Fortunes and Estates by their Valour, that *Mathew Paris* assures, their Riches were immense, and that they had nine thousand regular Houses. Such a flourishing Condition raised a mortal Envy in the Hearts of all the other Knights and Monks, who could not bear to see them in that Greatness and Power. Nay, several Princes and Kings conceived Jealousie against them; and above all others, Pope *Clement* the V. This Pope, fearing lest they might take from him his Papal Crown, made use dexterously of the Covetous Humour of *Philip le Bel*, King of *France*, to persuade him to extirpate them out of his Kingdom. This Prince having given his Word for the doing of it, upon Condition of being invested with all their Estates in his own Dominions, the Pope went about to persuade other Christian Princes to do the same. Which succeeded so well, that at one and the same time, upon a signal given, all these poor Knights, not thinking of so Deplorable and Tragical an End, were unmercifully murdered. This Pope, or rather this Monster of Cruelty, to give some Colour to so Barbarous an Execution, had them charged with several horrid Crimes, and took care they should be published, but never was able to prove any of them. *James* of *Morlai*, Gentleman of *Burgundy*, Grand Master of the *Templars*, was burnt alive at *Paris*, with

Hosp. de Orig. Mon. l. 5. c. 20.

Anthonin tit. 21. c. 1. ff. 3.

Herm. Minor. in Man. Chron. fol. 368.

two of his Knights, in the year 1313, and ſeveral others were publickly executed in other Provinces; nor was it poſſible to make them confeſs the Crimes wherewith their Order was accuſed, though they were offered their Lives if they would do it. They perſiſted always ſaying, *they would not defile, with ſo execrable Lies, the Nobility and Glory of their Order.* Pope *Clement* the V. deſirous to have the ſatisfaction to ſee burnt alive one of the Knights of that Order, being then at *Bourdeaux* with *Philip le Bel*; they were looking both of them out of a Window, and the poor wretched Knight who was carried to Execution, having ſpied them, ſpake thus to them, "Being not permitted to appeal to another "Tribunal for my defence, you *Clement*, the "unmerciful Tyrant, and you King *Philip*, I "cite you both within a year and a day be-"fore the juſt Tribunal of God; there I "ſhall expoſe the innocency of my Cauſe. Accordingly the Pope and the King died, both in the ſame year. After the extirpation of the *Templars*, they enriched themſelves with their Spoils, and the Eſtates which they poſſeſſed in the other Kingdoms, were divided between the Knights of *Rhodes*, who are now thoſe of *Malta*, and the *Teutonicks*.

Paul. Æmil urſper. Paral.

Fulg. l. 1. c. 6.

Hoſp. de Orig. Mon. l. 5. c. 20.

Of the Knight-Order of Montjoye.

POPE *Alexander* the III. eſtabliſhed this Order at *Jeruſalem*, and Confirmed it in the year 1180. under the Rule of St. *Baſil*. They wore a Red Croſs, and were Inſtituted for to go and fight the Infidels. King *Alphonſus*, the Wiſe, called for them into *Spain* for to fight the *Moors*; and having allowed them Revenues, gave them the name of Knights of *Moſrack*; but under the Reign of King *Ferdinandus*, they were united to the Order of Knights of *Calatrava*.

Moreri.

Tomb. de droit des Abbes.

Of the Order of Avis *of* Portugal.

ALphonſus, the I. King of *Portugal*, having Conquered, in the year 1147, the Town of *Evora*, from the *Moors*, and aſcribing this to a ſingular Favour of the *Virgin Mary*, he eſtabliſhed, for the defence of that City, Knights, who ſignalized themſelves under the Name of Brethren of St. *Mary* of *Evora*. Some while after, they had a Great Maſter, who was *Ferdinandus* of *Montereiro*. They received the Rules of *Ciſteaux*; and *John Civita*, Abbot

Moreri.

Le Mire Orig. Ord. Equeſt.

Abbot of that Order, framed them ſome particular Conſtitutions, in the year 1162. Pope *Innocent* the IV. approved in the year 1204. this Eſtabliſhment, which proved very advantagious to Chriſtianity, by the continual Victories which theſe Knights obtained over the *Moors*. This Order had already the name of *Avis*, from a Caſtle of that Name, which *Sanches* the I. had given them, in acknowledgment of the great Services they had done him upon all occaſions. They wore the white Habit of *Ciſteaux*, and their Arms were Gold, with a Sinople Floree-Croſs, and two Sable Birds on the top, in alluſion to the word *Avis*, which ſignifies Bird. In the year 1213, *Rodrigues Garcia de Aſa*, Grand Maſter of the Order of *Calatrava*, with the conſent of his Knights, gave to the Order of *Avis*, ſeveral Places, which they did poſſeſs in *Portugal*. Which Generoſity did ingage them ſo far, that for an eternal acknowledgment, they deſired a greater union with them, and ſubmitted willingly to the Order of *Calatrava*; but ſome differences arifing afterwards in the Wars of the *Portugueſe* with the *Caſtillans*, they refuſed obedience to it. This hapned under *John* the Great, of *Portugal*. He was Natural Son to *Jueſticier Peter*, and Aſcended the Throne in the year 1385.

Reſcentius de Antiq. Urb. Ebor.

Of

Of the Order of St. Lazarus.

THE *Western* Christians being Masters of the Holy Land, established it; and it was a distinct Order from the *Templars*, *Teutonicks*, and those of St. *John* of *Jerusalem*. Pilgrims were received there, in Houses founded purposely for them, and were to be conducted on the Highways, and defended by them against the *Mahometans*. The Popes granted great Priviledges to it, and Princes great Possessions. *Louis* the VII. King of *France*, gave them in the year 1154, the Territory of *Boigny*, near *Orleans*, where these Knights fixed the Seat of their Order when the Christians were driven from *Palestine*. Nevertheless, as they were become unprofitable, they were also slighted; insomuch that the Knights of *Malta* obtained very easily from Pope *Innocent* the VIII. the suppression of this Order, and its union with theirs. But those of *France* having carryed their Complaints to the Parliament, it was ordered there, that this Order should subsist independent, and by it self, throughout all the *French* Dominions. Pope *Pius* the IV. willing that his Family should make an advantage of the Wrack of these Knights, conferred the Mastership of it in *Italy*, to *Jano* of *Castillon*, his Relation; and after his Death, Pope *Gregory* the XIII. gave it entirely to Duke *Emma-*

Moreri.

Le Mire Orig. des Ord. Milit.

Emmanuel Philebert, of *Savoy*, and to all his Succeſſors, uniting it with the Order of St. *Mauricius*. But this having no place in *France*, *Aimar* of *Chartres*, Knight of *Malta*, undertook to bring it again to a flouriſhing Condition. *Philibert* of *Nereſtan*, Captain of the Life-Guards, ſucceeded him in the ſame deſign, and employed ſo ſucceſsfully his Power at the *French* Court, that King *Henry* the IV. made him Grand Maſter of it, in the year 1608, and obtained from the Pope a very advantagious Bull for this Order, by which they have power to Marry, and to hold Penſions, ariſing from Conſiſtorial Benefices. So that this Order is not now what it was in its firſt Inſtitution, and ſerves only for to have a Wife, and a golden Croſs hanging on their Necks.

Of the Order of Calatrava, *in* Spain.

Moreri Dict. Hiſt.

IT was Inſtituted under *Sanches* the III. King of *Caſtilla*. This Prince having Conquered the ſtrong Caſtle of *Calatrava*, from the *Moors* of *Andalouſia*, gave it to the Knights *Templars*, who wanting Courage to defend it, returned it to him again. *Dom Raimond*, born of *Bureva* in *Navarra*, Abbot of the Monaſtery of *Hytero*, of the Order of *Ciſteaux*, accompanied with ſeveral Gentlemen, offered them-

themſelves to defend this place, which was granted to them, and the Order was eſtabliſhed in the year 1158. It increaſed ſo much under the Reign of *Alphonſus*, the Noble King of *Caſtilla*, that the Knights demanded to have Grand Maſters. They went on very ſucceſsfully till the year 1489, in which time, *Ferdinandus* and *Iſabella* annexed the Great Maſterſhip of *Calatrava* to the Crown of *Caſtilla*. Pope *Alexander* the III. approved this Order, in the year 1164, and *Innocent* the III. confirmed it in 1198. They have yet in *Spain* eighty Commanderſhips. At the beginning, the Knights wore the Habit of *Ciſteaux*, but Pope *Benet* the XIII. diſpenſed with it; and *Paul* the III. gave them permiſſion once to Marry: So that they are not neither what they were formerly, the Popes having been themſelves the chief Promoters of their Remiſſneſs. Their Arms are Gold, with a Flowree-Croſs of Gules, ſided with two Azur Hand-Fetters. The Knights wear alſo a red Croſs on their Breaſts.

Fran. Rrav. de Acun. del Orig. & Prog. del Ord. de Cal.

Of the Order of Knights of Alcantara.

ALcantara, a Town of *Eſtramadura*, on the River *Tagus*, was taken from the *Moors*, in the year 1212, by *Alphonſus*, the IX. King *Moret.*

King of *Caſtilla*, who committed it to the care of the Knights of *Calatrava*, and two years after it was given to the Knights of the Pear-tree, whoſe Order was Inſtituted in the year 1170, by *Gomez Fernandus* and approved by Pope *Alexander* the III. in the year 1177, under the Rule of St. *Benet*. They took ſince, the name of that Town, and the green Croſs, or Sinople beſet with Flowers de-lis. Some Scandalous diſorders, that happened amongſt theſe Knights, obliged them to ask Permiſſion to Marry, which was granted them in the year 1540. Nevertheleſs, the Maſterſhip of this Order, as well as that of *Calatrava*, was united to the Crown of *Caſtilla*, under the Reign of *Ferdinandus* and *Iſabella*.

Mariana l. 12. Hiſt. c. 3.

Of the Order of Knights of St. Jame's.

Morer.

THIS is alſo called the Order of the Sword. Some Regular Canons having obſerved that the Pilgrims who went to viſit the Relicks of St. *James* of *Compoſtella*, were ill uſed by the Moors, built ſeveral Hoſpitals for their reception, and 13 Gentlemen offered their Swords to defend them. This was properly the beginning of that Order, which was approved by Pope *Alexander* the III. in the year 1175, and by *Innocent* the III. in 1198.

The

The Knights obſerved the Rules of S. *Auſtin*, and Monaſtical Vows; but ſince they were permitted to Marry. The ancient Arms of this Order, were Gold with a Sword of Gules and a Shell of the ſame, with this Motto, *Rubet enſis ſanguine Arabum*; but now they are a Croſs made in the form of a Sword, with a Heart for the Pommel, and the Hilt made in the figure of a Flower-de-lis. This was eſtabliſhed in *Caſtilla* and *Portugal*. The King of *Spain* is the Grand Maſter of it, ſince the Reign of *Ferdinandus* and *Sabella*, who obtained it from Pope *Alexander* the VI. *Roderick of Toledo.*

Of the Order of Teutonick *Knights, Marrianes, or Sword-bearers.*

THIS Order was eſtabliſhed after the Conqueſt of the Holy Land, by the Chriſtians of the Weſt. It was founded at *Jeruſalem* by ſome *Germans*, who built there an Hoſpital for the Pilgrims of their Nation, and a Church in honour of the *Virgin Mary*, from whence they were called *Marianes*. They took the Title of *Teutonicks*, the Rule of St. *Auſtin*, and a white Cloak with a Croſs of Sable, and in the midſt, another little Silver Croſs. Pope *Celeſtin* the III. approved this eſtabliſhment 1195, and ſeveral other Popes granted *Moreri.*

granted to it great Priviledges. *Henry* of *Valpot*, was the firſt Maſter of the Order. After the loſs of the Holy Land, theſe Knights retired themſelves into *Germany*. They Conquered afterwards all *Pruſſia*, whereof they took the name, and for above Two hundred years, made themſelves formidable to their Neighbours, until *Albertus* of *Brandenburg*, who was their Grand Maſter, embraced the Proteſtant Religion, and became a Secular Prince of *Pruſſia* in the year 1525. Then the Knights returned into *Germany*, where they had already great Poſſeſſions, and elected for their chief or Grand Maſter, *Albertus* of *Volfang*. Since that time the Eldeſt Sons of *German* Princes and Lords, do poſſeſs the Eſtates of that Order, in Quality of *Teutonick* Knights, but obſerve the ancient Conſtitutions of the ſame.

Aubert le Mire de Orig. Ord. Equeſt. l. 1. c. 3.

Of the Order of Chriſt's Militia, for the extirpation of the Albigenſes.

Dominick, Inſtitutor of the Order of Preachers or Dominican Fryars, having undertaken to reduce to the Roman Church the *Albigenſes*, who with much reaſon had ſeparated from it, Inſtituted the Order of theſe Soldiers, who were to extirpate with the material

Mr. *de Thuy Etats & Emp. Traitte des Ord. Milit.*

Material Sword, those of the *Albigenses*, Hereticks (as he called them) who would not submit to the Spiritual Sword of God, which was manifested (he said) by his own Sermons. He ordered for these Knights, or rather for those Bloody Dogs, a Spiritual Rule above the common one of Seculars, and beneath that of the Religious. They were called at that time, the Brothers of the *Militia* of St. *Dominick*, and when these Murtherers had done cutting the Throats of these poor People, having nothing more to do, they retired with their Women to their Houses, living there a wicked and idle Life; observing only some silly Rules which the Dominican Fryars gave them, and were called afterwards the Brothers of the Penitence of St. *Dominicus*.

Of the Knights of the Virgin Mary, *in* Italy.

IN the year 1233. *Bartholomew* of *Vicence*, of the Order of Preachers, was the Author of these Knights, whom he instituted to maintain Peace in all the Cities of *Italy*, and exterminate all sorts of Discord and Division. Pope *Urbanus* the IV. in the year 1261 approved of it. Their Habit was a white Robe, with another gray one, and they

M. *de Thuy Traitte des Ord. Milit.*

wore a Purple Croſs in a white Field, with ſome Stars on the top of it. They took alſo under their protection the Widows, and the Orphans. They were ſince called merry Brothers, becauſe they lived without care, and a very pleaſant Life in their Houſes.

Signion.

Of the Order of Knights of Monteſe, *or Brothers of our Lady.*

THE Knights of *Monteſe*, were ſo called from the Place of their firſt reſidence, having been inſtituted at the ſame time, when the Templars were aboliſhed, and whoſe Eſtates they got in the Kingdom of *Valence*, upon condition they ſhould Defend its Frontier Places againſt the Moors. Their Order was approved by *Benet* XIII. and *Martin* V. They wore a white Habit, and a read Croſs over it.

M. de Thuy des Ord. Milt.

Of the Order of Chriſt-Knights in Portugal.

Dionyſius Perioca, King of *Portugal*, Nephew to *Alfonſus* the X. King of *Caſtiglia*, Inſtituted this Order, commonly called of *Portugal*,

Portugal, or of Chriſt. He ordered them to wear a black Habit, and black Croſs. Pope *John* the XXII. in the year 1321, commanded them to follow St. *Benet's* Rule. Their Duty is to make War againſt the Moors, who inhabit *Beſica*. It is by their means that the *Portugueſe* Empire hath ſtrecht it ſelf very far in the Eaſt, in *Africa*, in *Braſil*, and other Weſtern Countries. M. *de Thuy des Orig. de Cheval.*

Of the Knights of St. Georges *of* Carinthia.

THIS Order was founded in the year 1470, by *Frederick* the IV. Emperour, and firſt *Archduke* of *Auſtria*. The Knights were under the Rule of St. *Auſtin*, and obliged to defend the Frontier Places of *Hungary*, and *Bohemia* againſt the Turks. *Frederick* gave to the firſt Grand Maſter of that Order, and to his Succeſſours, the Title of Prince, with the Town of *Mileſtad* in *Carinthia*. He founded there likewiſe, a College of Regular Canons of St. *Auſtin*, under the direction of the Biſhop, who was to be one of theſe Knights. This Order was ſince brought wery low, and the Emperour *Maximilian* deſigned to reeſtabliſh it, had not the Civil Wars hindred him from the performance of it. *Moreri.* *Volfang l. 3 Hiſt. Auſtriacæ.*

A Liſt of the Order of Knights, Inſtituted by the Popes.

THE Knights of *Chriſt*, by Pope *John* XXII. wear a red Croſs.

The Knights of the *Holy Ghoſt*, wear a white Croſs.

The Knights of S. *Peter*, by *Leo* the X. againſt the Turks.

The Knights of S. *Georges*, by *Alexander* the IV.

The Knights *Pii*, Inſtituted in the year 1560, by Pope *Pius* the IV. who gave them his name. And for this very reaſon, he would have them to go before the Knights of all other Crowns, even thoſe of *Malta*.

The Knights of *Lorreto*, Inſtituted in the year 1586, by *Sixtus* the V.

The Knights of St. *Anthony*.

The Knights of *Julius*.

Concluſion

Concluſion of Military Order.

THERE are, as I already have mentioned, two ſorts of Knights, one of Regulars, and the other of Seculars. The Regulars may be divided again, according to the end of their Inſtitution, into Knights who do profeſs to fight againſt the *Turks* and other *Infidels*, and into Knights Inſtituted to deſtroy all thoſe, who do not ſubmit themſelves to the Church of *Rome*. As for the firſt, one cannot deny, but they have done great Services to Chriſtendom, by the brave Expeditions, wherewith they have ſignalized themſelves, and the great Victories they have got over the Enemies of Chriſtianity; and they would deſerve indeed more praiſes yet, if Chriſt had left us any Precept, to propagate his Holy Religion, with Fire and Sword. There is no reward, as I know of, promiſed, to thoſe who ſhall deſtroy the Infidels, but for thoſe who ſhall work their Converſion. I dont queſtion, but the Knights of *Malta* are good Soldiers, and that the perſuaſion they have, that by ſpilling *Turkiſh* Blood they ſave their Souls, and acquire great Merits before God; hath a conſiderable influence upon their Enterpriſes, upholds them in the midſt of the greateſt Dangers, and makes them to fight like Lions; but who is

the Warrant of all those fair Promises in the other World, but the Pope's Word alone? Nevertheless, I must say in honour of those of *Malta*, that they are now the only Knights true to their Profession, of fighting against the *Infidels*. The others, as the *Teutonicks* in *Germany*, do indeed enjoy great Estates, but where is their Standards, where are their Military Expeditions? What is become of that Noble, Acient Valour, which made them formerly the Bulwark of Christendom in *Hungary* against the *Turks*? It seems now turned entirely against Pots and Drinking-glasses, saith a very grave Author. I pass from these Orders to those that are Instituted, to destroy the Enemies of the Popish, See, whom they call Hereticks, and especially the Protestants. As we are very reasonably perswaded, that the Church of *Rome* is not only full of Errours, but also possest with a Spirit of Persecution and bestial Fury against those who refuse to embrace them; we can give no other name, but that of Barbarous Cuthroats, to those wretched persons, who by a Sacrilegious and abominable Vow, do promise at the Altars, to promote with their Fortunes and Lives, her Bloody designs and Vengeances against those who maintain the Purity of the Faith. The Dragoons, who in our days so cruelly persecuted the Reformed Churches of *France*, wanted nothing but to make Vows, for to be Knighted at *Rome*, or rather to become yet more worthy of *Hell*.

Hospin.

These

These Dragoons put me in mind of the Order of the Dragon, Instituted in *Germany* by the Emperour *Sigismond*. This Prince (saith a Popish Author) shewed so great a Zeal for the advancement of the Christian Religion, that not satisfied with having so often fought the *Turks*, and got many Victories over them, at his instance two General Councils were called, one at *Constance*, and the other at *Basil*, for the extirpation of Heresy and Schism; especially in *Bohemia* and *Hungary*, and for a lasting Monument of his Devotion, he Instituted the Military Order of the Dragon, so called, because these Knights had for their Coat of Arms, a Precipitated Dragon, as a sign that Heresie and Schism, (those venemous and pestiferous Dragons) were by him vanquished and supplanted. This is the Notion which this Author gives us of that Order, which manifestly shews, to what Merit and Honour these deluded People think they arrive, by the Persecution which they raise against the true defenders of the Gospel. Time will come, saith Christ, when those who Persecute you, shall think they do great Service to God. As for the Secular Orders of Knights, having not Treated of them in this Book, it would be superfluous to give here the Character of them. I only say, that most of these Orders being Instituted, to establish a true Submission of the Subjects to their Princes, or a perfect Friendship amongst equals; or lastly, to serve for Badges of Nobility, and honour to distin-

Le Sieur de Thuy de l'Orig. des Ordes Militaries.

guiſh Illuſtrious and brave Men, they cannot but produce very good effects in thoſe Kingdoms, where they are eſtabliſhed; and Crowned Heads will always do well to make them Glorious, by becoming themſelves the Heads of them.

A CON-

A CONCLUSION OF THE Whole WORK.

NO Body will deny, but it is very advantagious to retire now and then into Solitude, far from the noiſe and diſturbances of the World, there to examine, more at leiſure, and with a compoſed mind, the State of his own Conſcience, and the Ways of Salvation; to the end that one may diſpoſe himſelf to diſcharge better afterwards his great Duties towards God, and to order more charitably his Employments and Converſation amongſt men. A Retirement made for ſuch good Ends and Purpoſes, cannot but be very good and commendable; and in this ſenſe ought to be underſtood all the Elogies which the Holy Doctors, and Firſt Fathers of the Church have given to Solitude. Chriſt himſelf hath commended the ſame by his own Example, when he retired into deſert places upon the Mountains, with his Diſciples, where he taught them to pray, and inſtructed them in all the duties of the Goſpel. He gave them in the Solitude, thoſe Precepts which they were

were to practiſe in the Cities; inſomuch that all theſe Retirements were only ordered for to converſe better afterwards in the World.

The Romaniſts, who commonly take things very materially, without well examining what goes before, and what after, were not wanting to pronounce, that becauſe Chriſt did practiſe Retirement, this ſame Retirement, conſidered abſolutely in it ſelf, without reference to the end for which it was chiefly intended, was to be looked upon as the moſt perfect State in which a Chriſtian may live, not obſerving, that it was only to be conſidered as an excellent means for better ordering civil Life. Upon this miſtaken Principle, are grounded all the the Monaſtical Orders of the Church of *Rome*; and the Monks are called, by a very improper Emphaſis, *Religious Men*, which is as much as to ſay, perfect Chriſtians. Would to God they were ſo indeed, or at leaſt that they did come ſomething near to the ſimplicity and honeſty of Life of the moſt part of the firſt Monks, who inhabited, in the Third and Fourth Ages, in the Deſerts of *Paleſtina* and *Thebaide*; they in this caſe ſhould be only guilty of a little too much Superſtition, which the uprightneſs of their Hearts might render excuſable both before God, and before Man. But the Monks of our times have brought things to ſuch a point of Abomination, by their Hypocriſies, Cheats, perfidious and infamous Practices, that happy a thouſand times thoſe Kingdoms and People are, who ſee themſelves freed from ſuch a Brood

Brood of Vipers, who tear in pieces the very Bowels of thoſe who cheriſh them in their Boſoms. Nevertheleſs, I know very well, that theſe wretched perſons, well ſtocked with impudence, are very eager in taxing the Proteſtants with being declared Enemies to thoſe very Chriſtian Virtues, Poverty, Chaſtity, and Obedience, endeavouring by that means to render them more odious to thoſe of their own Party. But in this they are very unjuſt, becauſe there is never a good Proteſtant but will acknowledge, that voluntary Poverty for the love of God, is a great Treaſure to a Chriſtian, who knows how to make a good uſe of it; that Chaſtity is a Virtue, beloved both of God and of Angels; and that Obedience to lawful Superiours, Spiritual and Temporal, is a neceſſary Virtue, to maintain that good order of things, which God hath eſtabliſhed here on Earth. All the difference between a Papiſt and a Proteſtant in this Point is, that the firſt believeth, that he can make bold with God's Gifts, diſpoſe of them after his own Will, and make a Vow before-hand, to obſerve what is not in his own power to perform, unleſs it be given him from above; expoſing himſelf thereby to an evident danger of becoming perjured and Sacrilegious, in not performing his ſolemn Oath and Promiſes. The other, on the contrary, hath a juſt and reſpectful ſentiment of Gods Grace and his Holy Gifts, which being meerly free, are above our natural reach, and therefore muſt be fervently prayed for, and when

when given, humbly received; but not diſpoſed of before-hand, as being not ſure, if God will be pleaſed to beſtow them upon us. It is then the Vow that is found fault with, as Bold and Raſh, and not the Virtues, which are Heavenly and Holy This Declaration, I hope will be enough fore the preſent, to defeat all theſe odious Calumnies laid ſo unjuſtly by Popiſh Monks and Prieſts at the Proteſtants doors, *viz.* that they hate Retirement, Chriſtian Poverty, Chaſtity and Obedience. Having done with this, I come to another Obſervation, concerning the beginning of Monaſtical Orders.

In the firſt page of this Hiſtory, where I ſay, that it is generally agreed that Monaſtical Inſtitutions, did begin towards the middle of the third Age; I dicourſe only to thoſe who have truly, unpartially, and with unprejudiced mind inquired into theſe matters. I know very well, that ſome Popiſh Writers blinded by a falſe Zeal for Monkery, have been ſo hot in puſhing it up, as to make Monks, of almoſt all the Ancient Fathers, and the Primitive Chriſtians; of the Holy Apoſtles and the Bleſſed Jeſus him, St. *John* the Baptiſt, *Elias*, and the Sons of the Prophets; *Noah* in the Ark, and a long time before him *Enos*. Nay, they go back beyond the World, and ſay, that God before the Creation of the Univerſe was a Monk μόνος alone. As for this laſt, I make no difficulty to call it a down right Impiety and Profaneneſs, to raiſe ſuch ridiculous compariſon, between their filthy Monks and Almighty God. And for *Enos* the

the Son of *Seth*, the only ground they have to aſſert that he was a Monk, is, becauſe its ſaid in Scripture, that he begun to call upon the name of the Lord. If to begin to call in a ſpecial manner upon the name of the * Lord, is as they would have it, to be a Monk, to be ſure our firſt Reformers, who, departing from Idolatrous Popery, called in an undefiled manner upon the name of the Lord, muſt have alſo their Lot amongſt the Monks. *Noah*, they ſay, and all thoſe who entred the Ark, were Monks and Nuns; becauſe both Men and Women, by Gods *S*pecial command, were all the while of the Flood ſeparated one from another. Oh the neat interpretation of Scripture! Let them go on with *Elias*, and the Sons of the Prophets, Monks they were, becauſe *Elias* wandered from one Deſert to another, till he came to Mount *Oreb*; and the Sons of the Prophets, had removed their Habitations to the River *Jordan*; but do we not know, the cauſe of *Elias* flying into the Deſert? It was by a Special Command of God, and for a while only, that he ſhould not fall into the Hands of King *Ahaz*, and Queen *Jezabel*, who would have put him to Death; and he was ſome time after ordered by God to return into the Cities, to teach and to diſcharge there the office of a Prophet. As for the Sons of the Prophets, ſome of them indeed left their former Habitations, becauſe they were too narrow for them, and builded others near *Jordan* of a bigger compaſs; not to live there as the Monks of our days, in Leazineſs

* *Tho. Wald l. 3. Doct. fidei art. 1. c. 1. Corn. à lap. in Gen. p. 91. Bellarm. l. 1. de Mon. c. 1. p. 1512. Torniel. in Annal ſac. & prof. ad an. 236. n. 4. p. 69. Petrus Comeſt c. 33. in Geneſ. Middend. l. 1. Hiſt. Monaſt. c. 1. p. 4.*

2 *Reg.* 7.

2 *Reg. c.* 19.

4 *Reg. c.* 6.

zines by themselves, and to themselves, but to be instructed by the Prophets in all Piety and Learning; and sent afterwards to Preach unto the biggest Cities, as *Rhama*, *Hierico*, *Ramoth*, *Galaad*, *Bethel*, *&c.* where they came to fix their Abode. In all this, there is nothing of an Heremetical or Monastical Institution. I pass to St. *John* the Baptist, of whom 'tis written, that he lived in the Desert, until the day of his manifestation in *Israel*. By this Desert, saith the Learned *Hospinian*, we must not understand a Solitary place, far from the Towns and from human Conversation; but his Father *Zacharia's* House, where *John* the Baptist lived with his Relations, which House was built in that Country, which is called in Scripture Desert, because it was hilly and pretty full of Woods, and not so much Habited as the others; yet there were in that Country six Towns, one of which was *Juda*, where *Zacharias* had his House, and *John* the Baptist lived there with him, till the appointed time that he was called by God, to perform his Office both of Preaching and Baptizing. I have already spoken here above of our Blessed Saviours Retirement into Solitude, and of what instruction it does afford to us. Now it will not be a hard matter to vindicate the Holy Apostles, from their having been Monks. They whose Mission was to all over the World, to Preach the Gospel to all Nations, and who did converse both with the *Jews* and the *Gentiles*, were very far from being Solitaries. Nor can

1 *Sam. c.* 10.
2 *Reg. c.* 2. *&* 6.
Hosp. de Orig. Mon. l. 1, *c.* 3.
Josue. c. 15.

ean the Romanists say, that the Apostles were Monks by their condemning Marriage, as the Monks do, since all of them (according to St. *Ambrosius*) St. *John* the Evangelist only excepted, were Married and had Wives. But saith the Popish Monk, they lived some while together, and did possess every thing in common, as we do, therefore they were Monks as we are. If this be to be a Monk, then *Pythagoras* and his Disciples, who possessed likewise every thing in common, were Monks; then all the Primitive Christians who did the same, were so. Nay, all Married People who maintain big Families of one and the same Stock, and live together, are Monks. We see then what poor and silly Arguments these well-wishers to Monastick Antiquity do bring, to make their Ridiculous Imaginations, go down with the Ignorant People, and to make it appear that the Apostles were Monks, and Founders of the Monastick Order of *Lateran*, called Regular Canons. So does Pope *Pius* the IV. speak of them. *Canonici Regulares fuerunt & sunt de illis Clericis à St.* Augustino, *quinimò à sanctis Apostolis institutis.* The Regular Canons have been, and are of those Clarks instituted by St. *Austin*, nay, by the Apostles themselves. With the same facility one may answer, what the Papists say of some particular Religious Orders, pretended to have been Founded by St. *Barnabas* in *Italy*, by St. *Mark* Evangelist at *Alexandria*, by St. *John* the Evangelist at *Ephesus*, by St. *Paul* at *Iconium*, by *Lazarus*, *Martha* and *Maria*

Prosper Stellar. de Reg. M. p. 30.

Bullâ data Romæ Ann. 1564. 18. *Jan.*

Maria Magdalen at *Marſeilles* in *France*, by *Ignatius* at *Antioch*, by *Clemens*, *Theleſphorus*, *Dioniſius*, *Cletus*, *Narciſſius*, *Frontonius*, *Beatus*, and many others in ſeveral places in the two firſt Ages. The miſtake of the Romaniſts in this Point, proceeds from three heads. Firſt, from their living in common, which for ſeveral good reaſons, was eſtabliſhed amongſt the Chriſtians of the Primitive Churches, to which they give the name of Monaſtical Life. Secondly, From the retreat of the firſt Chriſtians, to Solitary places during the Storms of Perſecution: And thirdly, From the voluntary Retirement of ſome eminent men into Solitude, who betook themſelves thither for a while, the better to apply themſelves to their Studies. As to the firſt, I ſay, that their Life in common, eſtabliſhed amongſt the Chriſtians of the former times was ſo far from having been a Monaſtical Life, or the pattern of it, that it was quite contrary to it. For what is more oppoſite to a Solitary ſtate, than to live many together, in order to be continually applied to Charitable Offices in the World, as to take care of the Orphans and Widows, to viſit the Sick, to comfort the Afflicted, and to relieve the Poor; which to do more effectually, theſe firſt and truly Charitable Chriſtians ſold their Eſtates, and brought the Mony, laying it at the feet of the Apoſtles; not indeed as the bony Fryars of the Romiſh Church do, who pretending to deſpiſe the World, retire with what they have, or what they can ſcrape from their Families, into rich

and

and well endowed Houſes; there to enjoy their Prey, in company of Cheats and lazy Fellows, bidding farewel to all the good Works practiſed in the World. For the ſecond head miſtake, it hath not better Foundation than the former. God be praiſed for theſe Bleſſed times, in which we enjoy here in *England*, the liberty of our Religion; but if he was pleaſed to let a time of Perſecution come, and we were obliged to hide our ſelves in Deſerts, Grottos and Caves, in the days of Wrath and Indignation, ſhould we be called Monks and Fryars for doing ſo? As for the third head of miſtake, it is methinks, of ſo weak and ſo ſlight conſtitution, that unleſs one hath a great mind to be miſtaken, it cannot ſtand by it ſelf. Every one knows, that Retirement and Solitude are a great help to Studies, and extraordinary Application of Mind, and therefore the ancient Fathers of the Primitive Churches, when not only the *Jews* and the *Gentiles* endeavoured with human Wiſdom and Philoſophy, to overthrow the Principles of Chriſtianity, but many Hereticks and falſe Chriſtians made it their buſineſs alſo to corrupt, deprave, and undermine the ſoundneſs of Chriſtian Doctrin and Piety; then I ſay, the Holy Fathers and Doctors of thoſe Times, did not think fit amiſs to retire now and then into Solitude, there the better to apply their Minds to untie and diſſolve the Sophiſtical and deceitful Arguments of their Adverſaries, and to explain in their learned Writings, the eminent Truths contained in the

Goſpel. Their Solitude became then, by the good uſe they made of it, a Bleſſing to themſelves and to the World, but was not lookt upon as an holy State by it ſelf, and moſt pleaſing to God, till in the third Age; when this Error together with Monaſtical Diſcipline, begun firſt to creep into the Church, as it is generally agreed upon by all good and impartial Writers. Nevertheleſs, ſome Popiſh Authors have not only taken the boldneſs, to pretend theſe to be the times for the Inſtitution of Monks; but even the confidence to aſſert that it is ſo true, that Monkery was hatched as ſoon as Chriſtianity it ſelf; that Chriſt could not well diſpenſe with it, nor frame a perfect Church here on Earth without Monks. The two reaſons which they bring, to prove the two parts of their Aſſertion are theſe, *viz.* that Chriſt being come into the World not to break, but to fulfil the Law of *Moſes*, his Office was to ſubſtitute the Reality to every Shadow or Figure repreſented in it; but there was, they ſay, a Shadow of Monaſtical Life in the *Phariſees*, *Sadducees*, *Eſſeans*, *&c.* Therefore Chriſt could not diſpenſe with the Inſtitution, of true and perfect Monks, (ſuch as they pretend to have in the Popiſh Church.) The ſecond Argument runs thus, Chriſt would not have been able to Frame a perfect Church, if he had left out the moſt Holy and perfect State of human Life; but ſuch a State is that of the Monks, therefore without them, he could not have Framed

Proſper Stellartius Ord. Heremit. S. Aug. Tract. de Reg. Mon.

ed a perfect Church. Amongſt ſeveral ſilly proofs, which they make uſe of to back this laſt *Minor* Propoſition, I find this, *viz.* That the moſt part of the World hath been ſo fully perſwaded, that Monaſtical Life is the moſt pefect State here on Earth, that even the *Pagans* themſelves, the *Indians*, the *Turks*, and the moſt barbarous Nations have their Monks, and the ancient *Romans* had ſome likewiſe, and conſecrated Virgins, whom they called Veſtals; and they conclude upon the whole, that Chriſt could not exclude that State from his Church, and that it would be a great ſhame for Chriſtians, if they were alone deprived of Holy Fryars and Monks. I do not think it worth my while, to make here a long Diſcourſe, to diſcover the foulneſs of theſe rotten Arguments. I ſay only as to the firſt, that though Chriſt was to ſubſtitute Reality to every Figure of the *Old Teſtament*, yet every Inſtitution, or Obſervance of the *Old Teſtament* was not a Figure, but might come to an end with the Law. As for Example, the exacting Eye for Eye, Tooth for Tooth, was an Obſervance of the Law, which we ſee hath been quite and clean aboliſhed by Chriſt; ſo we know likewiſe, that amongſt the *Jews* were ſome kinds of Monks, *viz.* the *Nazareens*, the *Recabites*, *Saducees*, *Phariſees*, and *Eſſeans*. But beſides that, they were moſt of them dangerous Hereticks, we do not ſee, that Chriſt hath ever commended their Inſtitutions, or Perſons in the Goſpel; on the contrary we

read how often he forwarned his Disciples, and first Believers, to beware of them in the presence of the *Pharisees*, who were at that time, the chiefest and most esteemed Monks amongst the *Jews*; and how many Woes he pronounced against their Singular and Hypocritical Practices, as contrary to Communion or common Union and Charity. Now to Answer the Second Point.

Tis true indeed, that the *Pagans* and *Infidels* had, and have still amongst them several sorts of Monks, perhaps not very unlike those of the Church of *Rome*. There were of old the Brothers of the Goddess of *Siria*, who, like the Popish Mendicant Fryars, went from one place to another, with the Statue of their Goddess, offering their Cloathes to Kiss, selling their Prayers, and cheating the poor Country People, of their Goods and Monies. The *Druides* among the *Gauls*, were famous heathenish Monks, who lived in the Woods, making their continual Sacrifices to their Gods; they were in great repute and veneration, enjoyed great Priviledges and Immunities, and served not their Gods for nothing. There were likewise other Monks of the Grand-Mother of the Gods, called the Brothers of *Cibele*, *Curetes*, *Corybantes*, or *Dactyli Idæi*, who lived upon the Mountains of *Phrygia*. The *Romans* had a College, or Monastery for the Brothers called *Arvalos*, whose office was to Sacrifice to *Ceres* and *Bacchus*. They had besides their Nuns or Virgins

Polydor. Virgil. l. 7. c. 7. de Invent. rerum.

gins called Veſtals, who were intruſted with the care and preſervation of the ſacred Fire, and were to pray for the Proſperity of the *Roman Empire.* But what need we to remount ſo far in the ancient Times to look for Monks, do we not ſee now-a-days, ſeveral ſorts of them amongſt the *Turks?* Some go Stript naked Winter and Summer, and make many Cuts and Inciſions on their Bodies. Some others do profeſs ſo ſtrict an Abſtinence and Faſting, that they paſs many days without Eating and Drinking. Others affect to be ſo great Lovers of Poverty, that they do poſſeſs nothing in the World, and will not provide Victuals, even for the next day. Others again are ſo ſilent, that it is not poſſible to draw one word from their Mouths, either by fair means or ill uſage. Theſe are called *Czamutlar* or *Dumbs.* Others pretend to Revelations, Extaſies, Prophecies and Miracles, and go under the name of *Dermſhler*, who are moſt eſteemed amongſt the *Turks.* Some of them live in their Monaſteries in Towns, and others in the Country, and Solitary places, or in Tombs amongſt the Dead. The *Czofilar* are another ſort of Monks amongſt the *Turks*, who are much given to Contemplation and Prayer, are ſtrict holders of the Traditions of their Fore-Fathers, rely entirely upon their own Merits, without the Grace of God; riſe in the Night to ſing praiſe to God, and are in great honour with the Nobility and Gentry, who are of the ſame Opinions as

they. But generally, all theſe *Turkiſh* Monks do profeſs Chaſtity, and condemn Marriage. There was formerly another Order in *Turky* called *Dervis*; but for their Impieties and bad Lives, they were by the Emperour *Bajazette* quite Extinguiſhed. In the Province of *Candu* belonging to the *Tartars*, there is a Monaſtery wherein above Two thouſand Monks live together, who are continually employed in the Service of the Idols. They profeſs Chaſtity, exerciſe great auſterities on their Bodies, and are diſtinguiſhed in their Cloathes from the Seculars, very like in their Superſtitious Practices and Ceromonies to Popiſh Monks. In ſome Relations of *Japan*, we are cold of the *Japonian* Monks, whom they call *Bontii*. They have there a great many Monaſteries, and are both very Superſtitious and very wicked Men. The *Indians* likewiſe have their *Talapoi*, who make as great pretenſe of Holineſs, as the Romiſh Fryars do. But what then? muſt we conclude, that becauſe the Heathens and Idolaters have Monks, there muſt be ſome alſo in the Church of the living God? Ought we not rather to conclude the contrary, that becauſe they have ſome, we muſt have none, eſpecially when we know that thoſe Heatheniſh Monks have been in all times the greateſt contrivers and upholders of Idolatrous Worſhip and Superſtition, and when it is manifeſt likewiſe, that the Romiſh Monks in imitation of thoſe Infidels, have at laſt brought downright Idolatry into their

Marinus Barlet de rebus geſtis Scanderbeg.

Comment. Jeſuit. de rebus Indicis & Japonicis Coloniæ edit. f. 421. Averius Jeſuitæ in Epiſt. 49.

their Popiſh Church. Monks where thoſe who invented the Adoration of Saints, of Croſſes, of Wooden or Stone Statues and Images, who contrived Tranſubſtantiation, Purgatory, Proceſſions, Pilgrimages, Vows, in a word, almoſt all the new Doctrins and Practices, wherewith the Church of *Rome* is miſerably infected. Upon which we may reaſonably conclude, that though it could be proved, (which I do not grant) that Monaſtical Life was at the firſt beginning very Holy, yet ſeeing the great evils which have been cauſed at all times, by the Profeſſors of it, it cannot be but very ſafe to cut them off from the Churches Body. Becauſe when any State whatſoever occaſioneth Evils, far greater than the good for which it was intended, 'tis always much better to be without it, than to bear with the continuance of it. A State, ſuch as Monkery is, cannot but bring forth ſingularity, and ſingularity in one Body is a kind of a Schiſm. In reading the Declarations of the *Benedictine* Monks upon their Rules, I obſerved, that they ſtrictly forbid to them, any ſort of ſingular practice from the common obſervances of their Cloiſters; as being, they ſay, the deſtruction of a Religious Order. But the ſingularity which themſelves make in the Church is far greater than any ſingularity which one particular Monk may cauſe in his Cloiſter; therefore Monkery cannot be lookt upon but a Plague, and a Deſtruction at laſt of the Church. This I find expreſſed in an

Declar. Cong. St. Mauri. Ord. St. Bened. in Reg.

Old Epigram, related by *Hospinian*, which gives likewise a hint to their Greedy Guts.

Hosp. de Orig. Mon. l. 1. c. 1.

Vos Monachi vestri stomachi sunt amphora Bacchi.
Vos estis, Deus est testis, deterrima Pestis.

God of his Infinite Goodness and Mercy keep all the Protestant Churches from it.

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FINIS.